

THE  
MISSIONARY HERALD.

VOL. LXXXV. — MAY, 1889. — No. V.

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THE receipts for the month of March did not move forward in advance of those of the preceding year for the corresponding month, but declined about \$5,000, so that for the first seven months of the financial year we must report a falling off from donations of about \$9,500, and from legacies of about \$55,500, a total of about \$65,000. The legacies have fallen behind not only those of the preceding year, but those of the preceding five years, being less than the average for those five years by about \$26,500. We must therefore call with more urgency than ever for a marked advance in the gifts of the living, during the months immediately before us.

WE need not apologize for the unusual amount of space given in this issue to the letters from the missions. They will be found to be full of interest and cheer. No single number of the *Herald*, for many years certainly, has contained more reports of special religious awakenings. The Week of Prayer seems to have been a peculiarly blessed season, and revivals which began then have continued in many places, particularly at several mission stations in India, Japan, North China, and Turkey. Since the reports of awakenings in Japan, given among the letters, were in type we hear of the addition, on the first Sabbath of March, of seventy-eight persons to the churches of Kobe and Okayama and vicinity. This does not include the recent converts in the Girls' School at Kobe. The year gives promise of being one of large ingathering in all our missions.

WE learn from the Secretary of the Committee in New York, having in charge the matter of the next Annual Meeting of the American Board, that the Committee has been organized with Rev. Dr. W. M. Taylor as chairman, Rev. C. H. Daniels as secretary, and Mr. Caleb B. Knevals, 48 East 23d Street, as chairman of the Committee on Entertainment. The Committee has arranged to furnish entertainment "to all who are entitled to it by the late rule of the Board," and they will also assist in finding suitable accommodations in hotels and boarding-houses for all who wish to pay their own way.

AMONG the "Notes from the Wide Field" will be found the annual statistical table of Protestant missionary work in Japan. It is a remarkable record of growth, and should stimulate all branches of the Christian Church to redouble their efforts for the conversion of that empire to Christ.

THE letter of Mr. H. M. Stanley, written from the Aruwimi River, August 28, which has been given to the public, while most interesting, is not a little disappointing. It was evidently not the purpose of the explorer to tell the public just what had been accomplished or what his plans were for the future, and there is little information in regard to Emin Pasha or to the state of affairs in his domain, though we are led to the conclusion that he does not regard his stay in the Central Provinces as important, and would gladly escape if he could do so with due regard to the interests of his followers. Just what Mr. Stanley expects to accomplish by his return to Wadelai we are left to infer. Our own impression is that he will not return by way of the Congo, but that he and Emin Pasha will be heard from in due time as on their way to the East Coast, through the region known as the British Sphere of Influence. We trust there will be some adequate outcome of this vast expenditure of strength and life. Since Mr. Stanley's letter was published, telegrams from Egypt report that the Mahdists have been defeated by the Senoussists, and also that an expedition of the Mahdi had been defeated by Emin Pasha, who now is supreme in Bahr-el-Gazelle. If this latter report is correct, it may change the whole aspect of affairs in Central Africa.

THE call is continually coming to us, from many parts of the world, for Christian books. Just now an appeal comes from Marash for the *back volumes* of Notes on the International Sunday-school Lessons, Peloubet's, Vincent's, or the Pilgrim Series. These are desired for use by the students in the Theological Seminary, and doubtless many copies of these Notes could be spared from the shelves of libraries in this country. In view of the public discussion in Japan as to the basis of morals, the call comes for any recent volumes relating to ethics, such as Martinson's, Hopkins' Law of Love, and the Scriptural Idea of Man, Haven's or Fairchild's Moral Philosophy. Such books would do excellent service at this critical period in Japan.

REV. O. P. EMERSON, formerly of Peacedale, R. I., has been chosen Secretary of the Hawaiian Evangelical Association, as the successor of the late lamented Rev. A. O. Forbes, and he has already entered upon the duties of his office at Honolulu. He was cordially welcomed by the people at the islands, where he was well known as the son of Rev. John S. Emerson, one of the early missionaries on Hawaii.

ON the first day of April, 1839, Rev. Robert W. Hume and his wife, Mrs. Hannah D. Hume, sailed from Salem, Massachusetts, to join the mission of the American Board in Western India. Fifteen years later Mr. Hume died at sea, while with his family on the way to the United States, and Mrs. Hume reached the shores of her native land with six fatherless children. Two of her sons have long been missionaries in India, and one of her daughters was for several years engaged with them in Christian work. The semi-centennial anniversary of her sailing for India finds Mrs. Hume residing in New Haven, rejoicing in what she has been permitted to do personally and through her children for the kingdom of Christ in a pagan land, and testifying that the love of Jesus, which has been the motive, "has also been the solace all the way."

How to select a Sunday-school library so that it shall furnish reading suitable for the Sabbath, interesting to the young and yet instructive and helpful, is a problem which many find it hard to solve. For this purpose we are convinced that no class of books combine so many elements in their favor as do those relating to missionary lands and missionary laborers. They are full of incidents from real life, often portraying strange adventures among strange people, such as fascinate the young, but always in connection with earnest Christian purpose, and not seldom with heroic devotion. So thoroughly convinced have we been that an effort should be made to place books of this character before the young people of our land, both for their own good and for the increase of missionary interest among them, that a plan has been in mind for some time to make up one or two "Missionary Libraries" which could be recommended to Sunday-schools and offered at a low price. But just now we find one such "Library" ready at hand which we are prepared to recommend cordially to all Sunday-schools. It is the "Missionary Biographical Series," published by F. H. Revell, New York and Chicago. We commended this series among the Book Notices in our last issue, and a further examination leads us to renew our commendation, and to urge the placing of this series of missionary books in all our Sabbath-school libraries. These volumes were originally published in England and have not been circulated in this country to any extent. The series consists of: (1) William Carey, the Shoemaker who Became a Missionary; (2) Robert Moffat, the Missionary Hero of Kuruman; (3) Bishop Patteson, the Martyr of Melanesia; (4) James Chalmers, Missionary and Explorer of Raratonga and New Guinea; (5) Robert Morrison, the Pioneer of Chinese Missions; (6) Griffith John, the Founder of the Hankow Missions, Central China; (7) Samuel Crowther, the Slave Boy who Became Bishop; (8) Thomas J. Comber, Missionary Pioneer to the Congo. These volumes are handsomely printed and bound, and are beautifully illustrated, and we are confident that they will prove attractive to all young people. We wish it clearly understood that this recommendation is made of our own motion and not by suggestion of the publisher. But in order to facilitate the circulation of these books we have made arrangements with the publisher by which the Library may be obtained at the publication office of the *Missionary Herald*, Mr. Charles E. Swett, 1 Somerset Street, Boston. The price of this set of eight volumes is six dollars, a low price considering the style of books, and from this price the usual discount will be made to Sunday-schools. We make this arrangement in the belief that we are doing a good work both for missions and for young people in our Sunday-schools and homes.

REV. AMERICUS FULLER has accepted the office of President of Central Turkey College at Aintab, to take the place of the lamented Dr. Trowbridge, to which position he was chosen by the concurrent action of the managers in Turkey and the Trustees in the United States. Mr. Fuller has long been familiar with the work of the college and for some time previous to Dr. Trowbridge's death was acting president, and his acceptance of the office for which he is so well qualified gives great satisfaction to the mission and to the friends of the institution.

PLEASANT reports are reaching us as to the reception of Christian books in the Imperial Palace of China. It is probably inexpedient to say more here than that some who are near to the new emperor and his wife have recently received and welcomed instruction as to the Christian religion, and have now the Word of Life in their hands. May that Word bring light to them and to their people.

REFERENCE has been made recently to the edition of the Scriptures in weekly numbers, published at Milan, Italy, by a private publisher. It is now said that ninety thousand of these parts are sold every week. This venture seems to have stimulated other work, and Signor Bonghi, an eminent leader, formerly a cabinet minister, has prepared an illustrated life of Jesus, and twenty thousand parts of this are now being sold each week. These are hopeful signs for Italy.

At the beginning of the year there were seven thousand Japanese at the Sandwich Islands, eight hundred of whom were women, and the number is constantly increasing. A late paper from Japan reports that a vessel sailed from Yokohama for Honolulu February 18, with 880 emigrants on board. The work of evangelizing these emigrants is progressing, and at last reports eighty-four converts had been baptized, including the Japanese consul with his entire household. The work is largely under the direction of Mr. Miyama, who is connected with the Methodist Episcopal Church. *The Friend* reports that drunkenness has nearly ceased among the Japanese in Honolulu, and that the evangelical movement has been greatly helped by the devoted character and work of the consul and his wife, Mr. and Mrs. Ando. The same paper contains an account of a remarkable Japanese convert by the name of Fukui, who had been exiled for his violent attacks upon the government. He was very bitter against Christianity and made known his hostility to the consul at Honolulu, who earnestly preached Christ to his visitor. The Spirit of God mightily convinced this man of his sins and he continued in deep distress for hours until he found peace in Christ. Having been a dissolute and intemperate man, though of great intelligence and force, his conversion has awakened much attention.

THE Buddhists of Japan do not think highly of Colonel Olcott and the theosophists. This would-be apostle of Buddhism, as will be seen from Dr. Davis' letter on another page, appeared in Kyōto to instruct the Buddhists in regard to their religion, but strange to say they do not recognize his teachings as good Buddhism, and the Colonel left without completing his lectures. Where will he go next? Having finished India and now Japan, how would it do for him to teach theosophy to the lamas of Tibet?

WE referred last month to the restrictions placed upon the press at Constantinople by the Turkish government, and we now learn that permission has been given to continue the publication of the monthly *Zornitsa*. But a singular requirement has been made in regard to the motto which has been used on the paper for twenty-two years, a motto suggesting the name of the paper, "Until day dawn and the day star arise." Hereafter the words "star," "dawn," and others of like import, suggestive of hope and the coming of a better day, are strictly forbidden. These restrictions are significant and call for no comment.



WE are not surprised at hearing that the death of Viscount Mori, of Japan, has caused great mourning throughout his native land. He was regarded by his countrymen as one of their ablest statesmen and a brilliant scholar. The assassin was doubtless a lunatic who had nursed his wrath against the statesman because, on one occasion, he had not removed his shoes from his feet when visiting some of the sacred shrines at Ise. Though he had accomplished so much, Mr. Mori at the time of his death was but forty-one years of age, and had he lived he would have secured yet wider influence within the empire. We notice that it has been affirmed by some correspondents that he was a Christian. This was not the case, though had he been such it need occasion no surprise that he was buried with Shinto ceremonials, since it was nothing more than a "state funeral," a vast pageant at which an immense number of people were assembled, including ministers of state and the students from the universities, the funeral procession extending nearly a mile. Public schools, which had been molded by his hands, were closed for a week in token of mourning. The death of this statesman is a public loss.

A YOUNG lady would hardly care to be alone in the interior of Africa, and such a situation should be carefully avoided; but not long since, Miss Jones, of the East Central African Mission, was deprived by an accident of the company of others whom she expected would meet her at a certain large heathen kraal at a distance of several hours from Kambini. On her arrival at the kraal she told the chief she was expecting other friends, and that they would stay in camp several days. He gave her a hut, borrowed three chairs of an Indian trader, and sent to the hut various articles, including wood, water, and fire, for cooking. When the friends who were expected did not come, people gathered, listened to the reading, and when at night Miss Jones had prayers with the children, the hut was crowded with the people, who would not go away save on the promise that the missionary would sing again to them in the morning. It was a form of missionary labor not planned for, but under the circumstances quite successful.

A COMMITTEE of missionaries in Foochow, one from the Church of England, one from the Methodist Episcopal Church, one from our American Board, have issued a circular making an appeal for twenty-six new workers, and asking all Christians to join in prayer that they may be sent to Foochow during the coming year. The thirteen who were sent the preceding year make the missionaries only more anxious to receive others.

WHILE we are rejoicing over the progress made by the gospel in Japan, it must not be forgotten that there is bitter opposition to the truth on the part of many of the Japanese. Mr. O. H. Gulick reports from Kumamoto that while the mission schools in that city are prospering, yet the best and largest school in the place, having some seven hundred pupils, has as its foundation-stone opposition to Christianity, and that the older generation and well-to-do classes manifest great hatred toward the new faith. Mr. Ebina says that few can appreciate the amount of scorn felt and expressed toward the Christians by the mass of their fellow-countrymen.

THE opposition to Christianity in Japan has just manifested itself by the formation of an association, the object of which is to maintain Buddhism, especially in view of its political character in the empire. The plea for the organization is that it is necessary in order to maintain the honor and reverence due to the Mikado. In their prospectus the members pledge themselves, in the selection of representatives in Parliament, provincial assemblies, town councils, or local offices, and in the appointment of school-teachers, officials of societies and business companies, "carefully to exclude all who are disloyal to our Emperor or untrue to Buddhism by believing in the foreign religion called Christianity." Many of the Japanese newspapers which have no special interest in Christianity are condemning severely this attempt to drag religion into the sphere of politics.

A VIVID impression is given as to the vastness of the missionary work in China and the inadequacy of the present force, by a statement made by Rev. Charles A. Stanley concerning a six days' journey made by him from Tientsin to the out-district of Ning Ching, a distance of 250 miles. "Villages and large towns stretch along the entire way, scarcely ever less than four or five, and frequently as many as a dozen, being in sight at the same time, new ones appearing as rapidly as the old ones have passed out of sight. These range in size from villages of thirty or forty families to market towns and cities containing ten thousand inhabitants. Were an hour spent in each one of these places on the roadside alone, it would more than double the time consumed in the journey. What then of preaching in the many towns that are within range of the eye as we drive along?—and the multitudes more that would appear were we to go beyond this first range of vision, and so on and on over this vast plain! And only one man at Tientsin to go over this road twice a year!"

IN view of the statement made by Mr. F. S. Arnot that Chitambo, the chief of the Ilala country where Livingstone died, was displeased that no recompense had ever been made him by the friends of Dr. Livingstone for his remarkable care shown in sending out the body and the personal effects of the great traveler, the Royal Geographical Society has given Mr. Arnot fifty pounds for the purpose of securing some suitable testimonial to this chieftain. It may not betoken a very high grade of character in this chieftain to expect a reward, but it is manifestly expedient that some such token of regard should be made him.

*The London Times* referred to a report lately given by a traveled Chinese mandarin concerning the position and treatment of women in Europe. The regard paid to woman surprises him beyond measure. "Thus the notion of husband and wife walking arm in arm in public places fills him with amusement. 'Nobody smiles at it,' he says, 'and even a husband may perform any menial task in his wife's presence, yet no one will laugh at him.' Then, again, the notion of men standing aside to let a woman pass, and the code of politeness which requires men to make way for a woman, are to him incomprehensible. In China when the men are gorged, the women dine off the scraps; but in the West 'at mealtime the men must wait until the women are seated, and then take one after another their places, and the same rule must be observed when the meal is finished.'"

ONE of the encouraging signs in the missionary work in China is the hold the gospel is gaining upon the hearts of Chinese women. They are listening to the truth and are obeying it, and so their homes are being Christianized. Miss Wyckoff, of Pang-Chuang, tells an interesting story of a Chinese woman who delighted to come to the station for instruction, having left her husband at home in the care of the household, and as she returned said: "There is one thing to be done; my old companion is awfully stupid, but when I get home I am going to teach him what I have learned. I have been putting away what the ministers and all you ladies have said, and *he* must learn it too. It won't do for me to go up and for him to go down." And on a subsequent Sunday this woman told how she had made her husband kneel down with her while she prayed. Mrs. Beach, of Tung-cho, reports that Mrs. Goodrich has now the most successful girls' day-school which has ever been taught at Tung-cho, and that at their woman's meeting held on Sundays there are from forty to fifty persons present who manifest great interest in the study of the Bible. Mr. Smith writes of a village near them at Pang-Chuang in which a successful evangelical work is carried on which is largely dependent upon the labors of one woman, and where all the women are very poor, yet some of them sit up half the night to spin thread in order to earn money to build a little chapel. Their united labors have resulted in the collection of only about fifteen dollars, but they are working on in hope.

RESIDENTS at the Sandwich Islands are just at present greatly interested in the efforts of the government to carry out the plan of segregation for lepers. It is said that on the Island of Molokai, to which the lepers are sent, there are now 1,250 lepers, of whom 767 have been brought there since July, 1887. The evil had been greatly neglected by the preceding corrupt administration, and it was felt that vigorous efforts were necessary to protect society at the various islands. *The Friend* states that the disease is substantially confined to the natives, and that there is little or no danger of infection to persons of cleanly habits. It is not of a virulent character. The natives do not fear it and so do not protect themselves against it. It is affirmed that the leper settlement at Molokai is in good condition, good houses and grounds being provided, and that, but for separation from kindred, the lepers are generally better off than they would be in their own homes. *The Friend* adds: "The spiritual wants of the Catholics among them are supplied by two French priests, one of whom, the noted Father Damien, is now disabled by leprosy. The Protestants have already enjoyed the aid of one or more native pastors, themselves sent there as lepers, as well as of many intelligent deacons or elders."

At last reports the fund started by the Lord Mayor of London for famine relief in China had amounted to over \$100,000, which had been remitted to Shanghai and had been distributed through missionaries, consuls, and Chinese officials. In Shantung it is reported that 70,000 people had been relieved through the agency of the missionaries, but these were only a fraction of the sufferers in that region. It is said that the wheat harvest will be gathered at the end of May, when the pressure of want will be relieved.

MR. CAINE'S CRITICISMS. — Missionary circles in Great Britain, as is probably known to many of our readers, are greatly exercised over a series of letters sent from India by a member of the British Parliament, Mr. W. S. Caine, in which he has sharply criticized the methods of conducting missionary work in India, and has declared that the results attained are wholly inadequate to the outlay. Many replies have been made to Mr. Caine, notably by Rev. R. Wardlaw Thompson, of the London Missionary Society, and A. H. Baynes, of the Baptist Missionary Society, who have clearly shown that Mr. Caine is entirely mistaken in many of his statistical statements, and that his observations have been over a narrow region and particularly in the north of India, where missionary work has been less successful. Some of Mr. Caine's allegations are also directly opposed to statements he himself makes in regard to the progress of the truth in India, such as the following: "On all hands there are abundant signs that the leaven of Western education, that the influence of bazaar preaching, and the enormous sale of the Bible itself, are working on the foul mass of corrupt idolatry that weighs down the national life of India. There never was a heathen nation more ripe for Christianity than India." Missions are far from being a failure if they have made India ready for the reception of the gospel. It is quite unnecessary that we should go into this controversy, but there is one point to which Mr. Caine refers upon which we had proposed to comment, namely, that covering the character of the education given in India under the supervision of missionary boards. We agree with Secretary Thompson, of the London Missionary Society, that Mr. Caine has here touched a weak point in mission work. Many educational enterprises have been undertaken in India not primarily for the purpose of raising up a native evangelical agency, but in the belief that instruction in the learning of the Western world would overthrow Hindu superstitions and would open the way for the gospel of Christ. With this end in view colleges and schools have been established, in which, on account of the bitter prejudices existing against Christianity, the Christian character of the instruction has, to say the least, not been made prominent. This we believe to be a mistake. It was perhaps, under the circumstances, a natural mistake, but the method is fraught with much peril, though one from which it is not easy to keep clear. Whatever may be true of some of the educational institutions in India, it is believed that those connected with the American Board have aimed to be thoroughly Christian, have sought the conversion of their pupils, and that through the divine blessing the results attained ought to gratify all who seek to reform and elevate men through the regeneration of individual souls. Knowing that testimony upon this point would come better from some disinterested observer rather than from our missionaries, or from those connected with the administration of the American Board, we have requested the Rev. Dr. March, who, as is well known, has recently completed an extended tour throughout missionary fields, in Turkey, India, Japan, and China, to give his impressions upon this special point, and he has kindly responded, giving the result of his personal observations. The statement from so competent an observer, as clear as it is gratifying, will be found on the next page.

## OUR MISSION SCHOOLS IN INDIA.

BY REV. DANIEL MARCH, D.D., OF WOBURN, MASS.

I VISITED a large number of mission schools in India, and I was received with uniform kindness and courtesy by missionaries and teachers of all denominations. They spoke with the utmost freedom and candor of the methods of instruction which they adopted and the principles by which they were governed. I am much indebted to them for the information which I gathered and the hospitality which I received. I hope it will not seem invidious or ungrateful to them if I say what I do in this brief note.

Of all mission schools which I visited, those established and conducted by missionaries of the American Board seemed to me most nearly what we would expect and desire mission schools to be. The instruction which they give in the various branches of secular education is thorough and practical, and the pupils pass the government examinations with acceptance and honor. And yet the schools are openly and avowedly Christian, and the one supreme aim of instruction and personal influence over the pupils is to secure conversion to Christian faith and conformity to Christian life. Many times in other schools, which were called Christian, and which were conducted by missionaries, I saw native teachers coming before classes with the sacred ashes on their foreheads as a sign of devotion to heathen gods. The missionaries in such cases said they were obliged to employ heathen teachers in their schools because they could not get Christians; they were not to be found. I asked how many of the scholars at their graduation came out Christians, and the answer, in some cases from schools having hundreds of pupils, was "None;" in other cases, "Very few." The missionaries of the American Board conduct their schools with the open and avowed aim of making Christians, and with the blessing of God they so far succeed that they can always find abundance of Christian teachers for all their schools. In the Jaffna district of Ceylon they have under their care more than eight thousand scholars in government schools, and in every case but one, when I was there, the teachers were Christians. The Bible was read, prayer offered, Christian hymns sung, Christian instruction given every day. In the college at Batticotta and the boarding school at Oodooville, it is expected, as a matter of course, that the pupils when they graduate will be open and declared Christians. And that expectation is seldom disappointed. And the same thing is true in a great degree of other schools of the Board in India. Heathen scholars begin attendance upon the mission school with the sacred ashes upon their foreheads. But the prevailing sentiment and social influence of the school is so strongly Christian that soon, for very shame, they wash off the badge of heathenism and come to the school with clean faces.

From all that I saw of mission work in five months of inquiry and observation in India, I came home with the decided impression that mission schools in that country should all be like those of the American Board: while thorough and practical in secular education, openly and avowedly Christian in spirit and purpose. The missionaries and native teachers of the Board look after each

scholar kindly and personally in the endeavor to bring them, all and at once, to the full and believing acceptance of Christ as a Saviour. And I doubt very much whether it is right or expedient for missionaries of any society or denomination of Christians to set up schools in heathen lands any farther than they can make them openly and distinctively Christian, established and maintained for the sole purpose of teaching the children all things whatsoever Christ commanded. I am happy to believe that all missionaries of every denomination in India are debating this question very earnestly at the present time, and are coming slowly to this conclusion with which their work should have begun. The time has surely come when the Church of Christ should lift the standard in open and declared warfare against ignorance and superstition in every land. The heathen themselves already acknowledge Christianity to be the greatest power on earth. And surely this is not a time for Christians to set heathen teachers before their scholars or to put a veil over the gospel light and place it in the farthest corner of the schoolroom.

#### TWO MORE SPECIALS.

I. It is now sixteen years since Monastir, after Salonica the principal town in Macedonia, was first occupied by missionaries of the American Board. By steady persistence in well-doing they have gained the confidence of the community, organized a church, established a girls' school, pushed their labors into the adjoining region, and won individuals at different points to the acceptance of the gospel. But all this while they have had no church edifice, no church home as a recognized centre of Christian activity at Monastir. With great prudence and with care to educate the believers to self-help, a private house for a time served for public worship, then the hall in the girls' school building, till the necessity of a church edifice led the evangelical community to feel that they must have a church. So for some time frequent collections have been taken, mostly in little sums, from a few cents to a franc, till over \$220 have been raised, and they have selected a lot for the building. The amount raised by the people will only half meet the expense of the lot, and they would gladly welcome the help of Christian friends in this country toward the purchase. They will then go on with new hope and courage to raise funds for the building.

The time is fully come for this church edifice in the interest of evangelical work at this central point. The early completion of a railroad connecting Monastir with Salonica will add to the importance of this city, and to the *price of real estate*. If some of our churches, or good friends specially interested in the Bulgarian people, should make an investment in real estate as here suggested, and add a check for about \$2,000 more for the building required, it would not be easy to express the joy of many hearts for such Christian sympathy, or the progress to the cause of Christ in that section that would be sure to follow.

II. The missionaries in the Madura Mission are now so reduced in numbers as to be compelled to resort to every means in their power and beyond their power to keep up the work on hand. They are compelled to place two and even three stations in the charge of a single missionary, already too much



burdened adequately to care for one. In view of the situation, at their late meeting in January they decided to detail some of their best pastors and local preachers or catechists to more general work, to be missionary evangelists under the direction of individual missionaries, as helpers in their respective fields. It is a new movement, but one from which much is anticipated. The one thing needed first of all is the money to support them. To pay their living expenses, including their families and charges for necessary traveling, there will be required probably from \$100 to \$175 a year for each man so employed. To begin this work and to give it a fair trial, \$500 are needed for this year. The Prudential Committee are unable to grant it.

We are therefore compelled to ask for special contributions for this object. Let it be borne in mind that our native churches in the mission are doing nobly—supporting all their own pastors, contributing to the support of the local preachers and of their schools, and giving liberally for church building. But this new expense is more than they can well carry, while these new agents are to work under the immediate charge of the missionaries, and especially to relieve them.

#### THE CRISIS IN THE LONDON MISSIONARY SOCIETY.

WE have been much impressed by an appeal just issued by the London Missionary Society under the title of "The Present Crisis," especially in view of the fact that many of the statements therein made are exactly in the line of what should be said to the constituency of the American Board. The London Society now stands face to face with a serious problem, so that its directors say, "The crisis which has been threatening the society for several years has come at last." There has been no disaster to its missions. There are no perplexities before it in reference to the fields to be occupied or the methods of administration. There has been no falling off in its income, for though the contributions for the general work of the society have slightly decreased, this has been more than made up by some special funds, so that its receipts are somewhat in advance of former years. If this is the case, doubtless some will ask in surprise, what can be the nature of the present crisis? It arises from the fact that the old basis of giving will not suffice for present needs. A growing work, just because it is growing, demands an increased income, and the alternative which the London Society now is called to face is such an increase or withdrawal from one or more fields of labor. It is difficult to make people comprehend how inevitable it is that success in the missionary field requires increased outlay. No man thinks because an infant has abundant food for its infancy, that the same amount will suffice when the child has grown to manhood. And yet some people think that the missionary work can enjoy a healthful growth with the same outlay with which it began. The expectation is preposterous. Any missionary organization that is prosecuting a successful work must increase its expenditures. The London Society in 1881 and in 1884 called for an immediate and permanent increase in contributions, in the latter year naming the sum of \$50,000 additional as necessary. Efforts were made to secure this annual

increase, but they have not been successful. The Society says, therefore, in its present appeal:—

“If further help cannot be obtained, the only alternative left is to retire from some of the work which is at present being done. A careful examination of the condition and cost of the various fields of labor has therefore been made, and the directors have determined upon certain stations in different parts of the world, which must be the first to be sacrificed if this bitter necessity actually comes upon them. Yet they cannot believe that the necessity has come, even now. At any rate, they are not prepared to sound the retreat without making one more earnest appeal for reinforcements. They believe the work is God's work; that he has opened the doors and has laid upon his people the burden and the privilege of this great enterprise. There never was a time in the Society's history when its work was so prosperous and so full of promise. It is simply impossible to carry on a growing work with a stationary income, and the time has not yet arrived when the Society can expect the small communities of converts in great heathen countries to provide the means for evangelizing their neighbors.”

The London Society therefore calls for an immediate addition of \$50,000 per annum to its funds to cover pressing needs, while \$75,000 additional is required to do the work as it ought to be done. We commend to our readers the suggestions made in this call by our brethren in Great Britain. The Committee of the American Board have made appeals heretofore very similar to those of the London Society. It has not as yet, however, been called to consider the question as to what part of the work should be sacrificed in case no advance in contributions is made; yet such a question must inevitably arise, and that before long, unless a permanent increase of income is secured. At the last annual meeting of the Board, an advance of \$150,000 was called for. It was not a dollar more than is necessary for the proper conduct of the missions now under the charge of the Board, in view of the prosperity granted these missions, and of the wonderful opportunities for advance in China, in Japan, in India, in Turkey, and we might name every land to which our missionaries have gone. This increase is demanded that we may respond to the urgent calls made upon us in divine providence. May God grant to our churches in America, as well as to our brethren in Great Britain, the grace which shall lead them to advance in their gifts, as he is advancing before them in opening the world for the gospel of his Son!

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#### THE REV. DR. SCHNEIDER: A FITTING MEMORIAL.

No man is remembered with more tender interest in the Turkish missions, and especially in Central Turkey, than Dr. Benjamin Schneider, a graduate of Amherst and Andover. He always retained the lively sympathy and personal regard of the Reformed (German) Church that gave him to the work of foreign missions under the care of the American Board, and of a wide acquaintance in New England.

For more than forty years he devoted himself to the work of Christ in Turkey,

first at Broosa, where he preached the first evangelical sermon ever preached in the Turkish language, and learned to be equally at home in both Greek and Turkish; then for nearly twenty years in Aintab, where he laid the foundations of two large and flourishing churches, the centres of Christian influence in all that region, where many to this day speak with admiration of his kindness, integrity, and earnestness as a Christian teacher, and as "the one to whom they owe their knowledge of the way of life." In a letter recently received from Aintab, Mr. Fuller says of Dr. Schneider: "The Protestant churches of Turkey, and especially those of the Central Turkey Mission, where so large a part of his missionary life was spent, have a very deep and filial love for the memory of this man who so zealously taught and wisely led them in the days of their early trials." Leaving Aintab, he spent a few years more in Broosa, till he found it necessary to seek rest and change in the United States. During his second stay in Broosa, he spent over a year, quite indifferent to hardship, at the neighboring village of Yenije in special evangelistic labors and with singular success. His last work abroad was in response to a call for help in Turkish and Greek work in the Theological Seminary at Marsovan. For want of younger men, though well advanced in years and in comparatively feeble health, the veteran missionary offered his services to do what he could in the emergency. His work from 1833 to 1875, when he returned to his native land, covers the most interesting period in the history of the Turkish missions.

He was first and always a preacher, an eloquent and an effective preacher, not to be turned aside to literary labors, however urgent the call. He was a man of faith and prayer. He believed in the gospel of Christ as the power of God unto salvation, and he loved to preach it to the saving of souls. What better memorial to him could there be than a scholarship fund, the income of which shall be devoted to aiding young men preparing for the ministry in the college of Aintab, an institution which is the natural outgrowth of his labors? An effort is in progress among the personal friends of Dr. Schneider to secure such a fund, to be known as the "Benjamin Schneider Fund for Theological Education in Turkey," to be held in trust by the American Board, the income only to be used year by year as needed. It is understood that this fund is to be raised outside of the ordinary contributions to the treasury of the Board, as a tribute of love, a memorial befitting so noble a character, and more enduring than costly monument in marble or bronze.

It is hoped to raise a fund of \$10,000, the income of which will cover the annual expense of the Board in aid of candidates for the ministry in connection with the Central Turkey College. Remittances may be made to L. S. Ward, Treasurer, No. 1 Somerset Street, Boston.

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#### THE NEW CONSTITUTION OF JAPAN.

THE newspapers received from Japan are full of accounts of the imposing ceremonies accompanying the promulgation of the new Constitution, on the eleventh of February last. It certainly was an extraordinary event, and the far-reaching character of the transaction was duly appreciated by the people,

who manifested their joy in unwonted ways. The arrangements for the ceremony were exceedingly elaborate; all the distinguished men of the nation were present in Tōkyō, and everything was done to heighten the scenic effect of the occasion.

The emperor took his seat on the throne in the presence of these notables to perform an act, the parallel of which we may search the pages of history in vain to find. Other autocratic sovereigns have indeed granted charters and laws by which the rights of their people were secured, but it has uniformly been because these privileges were wrested from the sovereign, either by force of arms or on peril of dethronement. The ordinary method of securing popular rights has been that of the English barons who by their good swords won the Great Charter from King John. But the Emperor of Japan, surrounded by wise counselors, appeared of his own freewill in the midst of his people, who had made neither demands nor threats, and cheerfully abdicated powers which he and his ancestors for more than two thousand years had regarded as belonging to them by divine right. Nothing can be conceived of as more opposed to the theories which prevailed in Japan a half a century ago, than was the act of renunciation of sole and supreme authority by "The Son of Heaven." Yet all was done with the utmost freedom from excitement, except that of joy, and the world may well stand amazed at the spectacle which has just been witnessed in Japan.

While we are far from claiming that this forward movement in Japan is due altogether to the Christian missions which have been established there, we are confident that the influence of these missions has tended powerfully to this result, and that they have done much to prepare the people for the boon they are now to enjoy.

The missionaries of the gospel have constituted a large proportion of the foreigners in Japan, and by their character and bearing, their earnest efforts in behalf of education and morality, they have removed prejudices and have commended the institutions of the Western world from which they have come. They have supplemented the work of intelligent and far-sighted Japanese, who have visited Christian nations of Europe and America and, after careful study of our laws and institutions, have presented to their people the results of their investigations. And what the people have thus been led to desire, the sovereign has now had the wisdom and grace to give.

We need not comment upon the provisions of the Constitution; it is sufficient to say that they seem wise and liberal, wonderfully so in view of the circumstances. While the supreme authority of the emperor is maintained, the parliament is trusted with all the necessary powers for the enactment and enforcement of laws, and a clear provision is made that the Constitution shall not be set aside, save temporarily, except by the authority of the Diet. The rights of the subject are secured so that he shall be treated according to law and shall have such liberties of conscience, speech, and of association as can be exercised without prejudice to others. The clause in the Constitution referring to this matter reads as follows: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." This is all that could be asked.

Altogether it is a marvelous fact that within thirty-five years of the time when Commodore Perry's fleet stood in the bay of Yeddo, trying, in behalf of Western nations, to get a hearing from the sacred Mikado in his seclusion, the emperor, voluntarily standing forth before his people and before all the world, should give to his nation this liberal Constitution; a Constitution quite in advance of that enjoyed by some of the nations of Europe. May God bless the "Empire of the Rising Sun;" and with its civil liberties may he give it the liberty which is the fruit of faith in Christ!

#### THE MISSIONARY POTATO-PATCH.

BY WILLIAM H. RICE, ESQ., CHICAGO.

JUST at the present time, when there is so much need of extraordinary efforts to help sustain those who are ready and willing to go forth in obedience to the divine command, all proper means should be used to stimulate and promote a greater liberality among those who have taken upon themselves the name of our Lord and Master. The efforts in behalf of foreign missions at the present time have never been equaled. The progress and the results of missionary work are unprecedented; but while there is so much to make us rejoice, there is danger that the very prosperity of the work may lead many to falter, and in some cases to withdraw support, thinking no more aid is needed. For this reason the foreign mission work has reached a critical point, and there is great need of a rallying of forces and a more vigorous campaign by the friends of Him who said, "Go ye into all the world and disciple all nations."

It is with a desire to give spur to the intent of those who wish, but who seem not to know how to give, that these few lines are sent forth. By permission of the author of the Memorials of the late William E. Dodge, of New York, we quote from that work the story of the "Missionary Potato-patch."

"From childhood to old age missions to the heathen had for Mr. Dodge a peculiar attraction. It was more than mere sentiment or the impulse of a large heart. It was a deep-seated principle, founded upon religious conviction and definite knowledge of the unevangelized nations. He read the command, 'Go ye into all the world and preach the gospel to every creature,' as if it were addressed to him personally. He felt an individual responsibility; and to the utmost of his ability, and in no small measure, he did go, by gifts, by prayer, by counsel, and by words of encouragement and hope, into almost every corner of the globe. He began early to think and work for missions. Nurtured by parents of deep piety and wide views, especially by a mother full of zeal for the conversion of the heathen, and growing up when the missionary spirit was beginning to pervade the churches and homes of New England, he became penetrated with the motives and aspirations of the great commission.

"His first practical effort was a 'missionary potato-patch.' When about thirteen years of age, he heard in the village church an appeal in behalf of Obookiah, a poor waif from the Hawaiian Islands, who had found his way to the steps of Yale College, and manifested such eagerness to be educated and sent back to teach his own countrymen, that a fund was raised, and he, with four

or five other natives, was placed at school in Cornwall, Connecticut. The young people of Bozrahville, where Mr. Dodge's family then resided, had little money to contribute; but William proposed to a few companions to raise potatoes for this missionary fund. He obtained his father's permission to cultivate a piece of swamp land near by. The boys took their spare time to get the soil in good condition, and their small stock of pocket-money to buy potatoes for planting. The season proved unusually dry and most crops suffered; but their industrious tilling and damp soil produced a large return, and the boys increased their profits by delivering and storing away the potatoes with their own hands. The money they received was invested in sheeting and other material, which the girls made up; and William was commissioned to carry the parcel to Cornwall. Now note the result upon this man and the verifying of the promise of temporal blessings, as given in his own words. 'I never in my life felt more proud or happy. From the time of this missionary potato-patch everything I touched seemed to prosper.'

That is a statement for every one who reads these lines to take to heart and remember. That looks like genuine business sagacity; more than that, the record goes on to say, "He was not only cultivating potatoes, but a missionary spirit in his own heart, the fruitage of which can only be revealed in eternity." Obookiah died soon after, but a sympathy was awakened which gave an impulse to the planting of the Sandwich Island Mission. Are there not some out on our Western prairie farms who will set aside a portion of their lands to be cultivated exclusively for the Lord's treasury, and try the same experiment, thereby making the test which the Lord asks of his people now, as well as when the prophet Malachi lived two thousand years ago? "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

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### Letters from the Missions.

#### Micronesian Mission.

##### ARRIVAL OF THE MORNING STAR.

THE *Morning Star* arrived at Honolulu March 6, about three weeks earlier than she was looked for, having successfully accomplished the work of the year among the islands of Micronesia. She brought up as passengers Mr. Walkup, of Kusaie, with his three motherless children, Mr. Rand and Miss Fletcher, of Ponape, who return for much-needed rest, and Mr. and Mrs. Treiber, of Ruk. The *Star* brought also a full mail from all the stations; but prior to its arrival, a letter had been received, by way of Manila, from Mr. Doane, dated Ponape, December 27, giv-

ing a most encouraging account of the work on that island. That letter is given here, but the other communications must be put over until our next number.

Dr. Pease reports that the visitation of the Marshall Islands was made by himself and family and Miss Crosby, that some new stations were taken, and that in general the work was prosperous. "Contributions are still quite small, owing to government interference and the heavy taxes. We have more scholars than ever before since the first year. We wish to do all we can while our opportunity lasts. We were gone seven weeks and two days, and were glad enough to get back."

Miss Smith and Miss Little have had a



good year in their Girls' School. While two or three of the girls have disappointed the hopes cherished regarding them, several have made open confession of Christ. There are now twelve pupils from the Marshall Islands and thirteen from the Gilbert Islands.

"fringe reef" is heavier on the western than upon the eastern side of the island, where the coast is more abrupt. The station at which all the missionaries reside is Oua, near which is the "Morning Star Harbor." The point which the Germans have occupied is Kenan, on the north.



#### PONAPE.

We are glad to give a map of the Island of Ponape, which shows several points alluded to by Mr. Doane in his letter. The dotted line surrounding the island represents the "barrier reef," between which and the land is the lagoon, through which vessels might circumnavigate the whole island were it not for shoal water at one or two points. The

The various points around the island are reached by canoes, and Mr. Doane says that "many a time at night he takes a canoe-ride of from ten to twelve miles." This is done not merely to save time, but to avoid the heat and meet the tides. The island to which Mr. Doane refers in the first part of his letter is doubtless Mants. His journal letter begins October 3:—

"This has been a red-letter day with us. The dear Lord has 'filled our mouths with laughter.' Just north of this, upon a small islet, with a population of some seventy-five, we have just organized a church. Almost forty years since we went to that islet to invite them to Jesus, but there was no favorable response. Since that date, times almost innumerable we have gone, bearing the same story, but all in vain. Recently God's Spirit has moved over the island, blessing the feeble preaching of some of our schoolboys. An interest was awakened by some attending school, till finally to-day a church was organized, starting off with twenty-three baptized unto Jesus. We rejoice that the long years of toil, prayer, and anxiety for that place have brought forth fruit in a large measure.

"October 17. And was not last Sabbath another red-letter day in our calendar? Thirty were taken into the church at Jokoitj, within a couple of miles of the old Kenan station. You will remember the hot fires of persecution that burned about that place some year and a half since, at the time of the Spanish occupation. The Kenan church we were obliged to disband, for it stood too near the Spanish town, right under the guns of their fort. Accordingly we bisected the church, one part going east some two miles, the other as many miles west. Two good buildings have been put up during the past summer, and the western church, named Jokoitj, since taking possession of her new house and home, has received this fruit for the Lord. Headed by the king of the tribe, officered by one of the high chiefs, and with others of them as members, this church starts off well, but her position is a trying one. The soldiers, the workmen, ramble all about in the region when off duty, and make sad work.

"November 19. Just home from a few days' visit to the old mother station of all, Kiti. We went down to help the good brother Solomon laboring there. At the communion service one chief of some importance united with the church. He is one of the old settlers of the place.

Nearly forty years since we used to visit him at his home, to lead him, if possible, to Jesus. But he was unyielding; an inveterate *joko* drinker, and fond of liquor distilled from the cocoa sap. So he has lived all these past years. A few years since his wife joined the church, a very devoted woman, earnest in her prayers for her husband. They have been heard; he is, we trust, a new man in Christ Jesus.

"December 24. Since my last date there is much to report of a cheering nature. A few days since we set apart to the work of preaching four young men. A day or two after I went to the island spoken of under date of October 3. Some seven united with the church. At a meeting of the mission recently, a young man and his wife were set aside to the work of foreign missions — the couple to accompany the *Morning Star* to Ngatik, sixty miles southwest of Ponape. It is a hard place, but we think the young man will do well."

#### Northern Mexico Mission.

MR. WRIGHT, of Cosihuiriachic, sends an encouraging account of the work at that station and vicinity. At San Ysidro there were evident tokens of the Spirit's presence; the Lord's Supper had been celebrated, forty persons being present, several of them newcomers. Many persons, including some in high position, had been much impressed by a marriage service at which Mr. Wright had been called to officiate. From Chihuahua, Mr. Eaton sends a striking story under the title of

#### ONE HUNDRED AND FIFTY MILES TO CHURCH.

"The town of San Buenaventura, lying sixty Mexican leagues northwest from this city, has never been seen by a missionary; and its people in general are the blind devotees of Mary and the saints. But at long intervals the place has been visited by native helpers, a few books sold, and several subscriptions to religious papers obtained. The opposition to the entrance of the light has been bitter,

and the few who wish to follow Christ have had to face some very real persecution in the loss of business or friends.

"Our colporteur on his last visit was shamefully treated by the authorities, who fined him for selling the Scriptures without a license; although when he asked for a license upon his arrival, the mayor's secretary, after seeing the few books he had brought, said that their number and value were too insignificant to merit notice. The helper could not safely buy his ticket for the return trip by diligence at the office, in presence of an angry crowd that wished to detain him, but secretly walked to a house on the outskirts of the town, and there entered the conveyance by a previous understanding with the driver. Yet he brought with him to our annual conference in December a written list of twenty-two persons who wished to be known to us as believers. Correspondence by mail followed, and a week was appointed for the admission to our church in this city, of such as might be able to come. So on one Saturday evening in the middle of February, after a tedious journey of ten days, bringing with them some produce to sell, there arrived a company of fourteen souls, old and young, one of them a man of some means, a member of the town council. At our three meetings next day for Bible study, preaching, song, and prayer, they listened with rapt attention that showed a real hunger of soul; and as they heard the inspiring strains of Christian hymns sung by sympathizing brethren in the Lord, the happy tears coursed silently down their cheeks.

"Through the week special gatherings were held for their instruction and stimulus; and in place of our Thursday prayer-meeting, we celebrated the sacrament of the Lord's Supper, after our friends had confessed their faith in Jesus before many witnesses. Just before the hour of service there arrived, most providentially, an elderly couple who had long desired to be received into the church, and who had already been examined and approved for baptism with their relatives of the San Ysidro church, one hundred and twenty

miles west from here. But the husband is a freighter and spends much of his time on the road, his wife often accompanying him; so that they had not been able to attend at the time appointed for their reception.

"In all, eight persons, six of them being heads of families, and one young lady who has been very active in gospel work since she believed, and the other a gentle, thoughtful sister of hers, stood up before the congregation to confess their faith, and afterwards knelt reverently, one by one, to receive baptism. Two infants also were baptized. Ready to depart on the morrow, these new converts were most affectionately embraced by their brethren older in the faith who, on similar occasions, are never content to leave it to the minister alone to give the right hand of fellowship, and were earnestly commended to the love and care of our heavenly Father. We believe his grace will keep them true and faithful, and that before long others will be found ready to join hands with them in organizing a branch of Christ's Church in that distant town."

### Zulu Mission.

#### REVIVAL AT UMSUNDUZI.

MR. TYLER, who has been in feeble health, and who, under the orders of physicians, is expecting to leave Natal in April, has been made glad by a special religious awakening at his station. Writing January 15, he says:—

"We have seen what we have long been praying and laboring for, a revival here. During the Week of Prayer just passed the church has been more alive than I have ever seen it before, and we are encouraged to believe that the Holy Spirit is also entering the hearts of the heathen people about the station. I have been physically unable to talk more than fifteen or twenty minutes each day, but have thrown the responsibility of the meetings on the church members, and under my daughter's guidance they seem to have been thorough in the examination

of those who wished to join the church and in giving advice to inquirers. I am glad that these protracted meetings, which are among the last I shall be able to hold with the people, have been characterized by the presence of the Holy Spirit. It is our fervent prayer that our successors may have grace and wisdom to watch over these lambs just coming to the Shepherd, and the sheep which have been restored. One great encouragement has been a disposition on the part of church members of both sexes to go about among the kraals to talk with the people in reference to religion.

"Mrs. Leavitt, of the Woman's Christian Temperance Union, is doing a good work in Natal. The Zulu is the eighteenth language into which she has had her addresses interpreted, since she began her tour of the world. She has spoken in not only the churches, but the Town Hall in Durban, and many good people espouse her cause and are aiding her. She will have a thrilling story to tell when she reaches America."

#### *West Central African Mission.*

##### A PASTOR CHOSEN AT BAILUNDU.

MR. STOVER continues to send cheering reports of the character and bearing of the church members at Bailundu. It will be remembered that the church was organized a year ago last May, all the members at that time being under twenty years of age. Some time since two deacons were chosen who have borne themselves so as to win the entire approval of the people and of the missionaries. One of them has now been chosen pastor. Mr. Stover writes from Bailundu, December 15:—

"On Thursday, the thirteenth instant, the church had a business meeting after the usual prayer-meeting, and elected Cato, now called Jacob, to the pastorate, and voted to proceed forthwith to build a church of their own. Of course it is understood that the new pastor, at present, fills the office only in part, and will be under my special direction and instruc-

tion, assuming the duties of his position as rapidly as he becomes fitted for them. He has for some time conducted the Sabbath afternoon prayer-meeting. That is now converted into a preaching service, and he has charge. He also takes the opening exercises on the Sabbath. I think, however, that the church needs instruction such as, for evident reasons, he will not be able to give for a long time to come, and at present I find the morning service on the Sabbath the best time to give that instruction. So I preach once, and Jacob does all the rest on the Sabbath. The lack of translated Scriptures makes it absolutely impossible for him to have full charge, even if he were fitted. His ordination will, of course, be a matter for future consideration. It is probable that the church will be called upon to support an evangelist to go to other villages before it will need to support its own pastor. When he comes to need support they will support him."

##### THE NEW STATION AT CHISAMBA.

From this new station in Kopoko's country, Mr. Currie reports that he had been sick for a time, and had visited Bihé to regain his strength. On his return to Chisamba he was most warmly welcomed by the people. They manifested great joy in seeing him once more, some of the young men carrying him across the stream to the village. The patients soon began to assemble for treatment, and Mr. Currie had his hands full of work; among them was a man who had come forty miles to be treated for chronic rheumatism, whose ideas and aims are well indicated by a remark he made to Mr. Currie: "You white man know whether this sickness will kill me or not. If I am going to die, tell me, for then I will go home and eat up all my pigs."

Mr. Currie has started a small school consisting of five boys. He writes:—

"Our services last Sunday were, I think, helpful to us all, and some of the young people from the other side of the river have requested me to raise a flag on Saturday evening so that they may know

that the next day is Sunday and, if at liberty, come to our meetings. This will be easily done and the flag can be seen from quite a distance. I have strong faith that a good harvest will be gathered in this country before many years, but you know how badly we are in need of help.

"Our gardens and buildings are progressing, though not as fast as we would like. In a few days I will commence to erect a house with two good-sized rooms and cupboards for myself. My boys, all being from a distance, are planting a field for their own food. This is the beginning of what I hope to make an industrial farm."

#### **European Turkey Mission.**

##### **MONASTIR.**

MR. BOND reports that, thanks to the energetic governor-general, brigandage in Macedonia seems to be truly stamped out. He also reports that a Greek class has been opened at Monastir with sixteen scholars, all interesting young men, and that a most hopeful feature of the work in that city is the number of youth who come regularly to the Sabbath services and the weekly prayer-meetings.

Concerning the out-stations of Monastir, Mr. Baird reports encouraging signs at Prishtina and Monospitovo, while at Uskub and Velusa the work is barely holding its own. Of Radovich he says:—

"I was six days in Radovich, where we had services five evenings. Only one of the seven services was so poorly attended that the audience could be accommodated, or rather packed, in the room. During the others the porch too was well filled, notwithstanding the freezing weather. During the Week of Prayer held January 13-20, before my arrival (January 22), the room was too small. The brethren in Radovich have bought a lot and paid for it and are now begging aid so as to build a place to hold the audiences. Their present quarters are rented. Three were received to communion. There was some domestic persecution. A mirror had the

paint and quicksilver scraped off its back to furnish poison for a wife to end her sorrows and disgrace because her husband became a Protestant. I think that the next time a missionary goes there, there will be a larger number to be received."

#### **Western Turkey Mission.**

##### **REVIVAL AT SIVAS.**

MR. HUBBARD sends a further report of the revival which was referred to in a letter from Mr. English published last month. He says that prior to the Week of Prayer the prospect had been very dark, but about that time the pastor of the Erzroom church, Mr. Tashjian, came to Sivas, and soon most hopeful signs appeared. Mr. Hubbard says:—

"The whole atmosphere of schools and congregations was soon pervaded by a new influence. Two or three souls were suddenly and thoroughly converted—so thoroughly that they and the rest of us knew it. They were able to stand up in meeting and praise the Lord for free forgiveness of sins. Good square confessions were made; impure compositions were dragged out and thrown into the fire; purse-strings were suddenly loosed and restitution made; men rose up where there were none before, or only fainting ones, to manage our school and church affairs; and we all felt that the change, though in quantity it had not brought all we desired, yet in quality it was of unspeakable value, both as an object-lesson to the many would-be reformers, and also in its practical, immediate aid and inspiration to our work. The Day of Prayer for schools and colleges still found the interest unabated, and I never saw our assembled 350 Armenian school-children spiritually moved as they were that day. Some of us talked with the many who remained for the inquiry meeting till nearly dark, and then half-sad, half-glad, went away feeling we had not the necessary force for handling the big net. The refreshing has distilled gently as the dew. Though special meetings are closed, it is simply impossible at present to estimate results. It has been

nothing that would in America be called a sweeping revival, but some of us were so thirsty, and what we did have went so exactly to the fainting place, both in our own hearts and among our people, that over and over again we find our souls involuntarily rising up to say, 'We thank thee, O blessed Holy Spirit.'

Mr. Hubbard reports two or three cases of conversion, the genuineness of which was shown by the desire of the converts to extend the kingdom of God, and by their bringing of gifts for the preaching of the gospel in China and in Africa.

#### AWAKENING AT CESAREA.

Dr. Farnsworth reports that the outlook in three large and important places, Yozgat, Soongoorloo, and Ak-Serai, is most encouraging. Of Cesarea he says:—

"We have just closed our Week of Prayer and it has been a delightful and very encouraging occasion, not only in those congregations that I have been able to see, Cesarea, Talas, and Zinjir Deré, but in others from which we have heard. Here in Cesarea we had a general meeting in the church every evening, and the women held a noonday meeting at private houses. All were well attended and well sustained. The congregation at the Saturday evening meeting was found, by count, to be 196. This was somewhat more than the average. At the women's meeting the interest was even greater than at the other. Large numbers not belonging to our community attended. One such, who attended each day, was reported as saying that it was the happiest week of her life. The attendance at the women's meeting rarely, if ever, fell below one hundred, and on one occasion there were present, including children, 240.

"The meetings at Talas were of so much interest that at the request of both the brethren and the sisters they are continued the present week. Already the good results appear in more cordial feeling among the brethren and more earnestness in the Master's service."

#### ORDOO.—NEW CHURCH AMONG THE ARMENIANS.

A church for the Greeks in Ordoos was organized last June, and now a similar organization has been made for the Armenians. Dr. Parmelee, who went to Ordoos in November last, writes, January 29:—

"Examination of candidates for the new organization began at an early day and continued at intervals for more than a month, in which I was assisted not only by the Armenian preacher, but also by the pastor of the Greek Church, and by Mr. Manoug Sivajian, one of the Marsovan preachers, temporarily here. Thirty-five persons, eighteen males and seventeen females, were examined, of whom seventeen, eleven males and six females, were accepted. The limited number accepted indicates the great care taken to lay the foundation with only the best material. Many of those not received seem well prepared for church membership, but were deferred as a means of stimulating them to a higher standard of Christian life. It is believed that these examinations will be very useful in themselves, and the public addresses and sermons that have been called out on the nature of the church and the importance and privilege of membership cannot fail to make a lasting impression."

The organization was perfected on January 20, a great throng filling the chapel to overflowing and listening attentively to the exercises. Of other items of interest at Ordoos, Dr. Parmelee says:—

"I am happy to add that the meetings of the Week of Prayer, as indeed all the prayer-meetings, have been and are well attended and interesting. The Armenian community, with some assistance from the Greeks, have made up a contribution of some \$12 for the Koordistan work, and the Young Men's Christian Association of the Armenians has just started off a young man for the neighboring villages with a pack of books on his back, to preach and distribute God's Word. Last summer this young man, Boghos by name, was, on the charge of insulting in debate the religion of the old church,



thrust into prison, where he lay eighteen days before the brethren succeeded in getting him released on bail. He was afterwards tried and condemned to three months' imprisonment, but the judgment was so obviously warped by illegal influences that the case was appealed to Trebizond, where the parties were called a few days ago, and our friend was triumphantly acquitted after an examination that lasted less than an hour. While his experience will naturally make him cautious not to give just cause of offence, he may now go forth with fresh courage to spread the precious truth of life.

"Our Greek brethren are also full of zeal and activity. On the thirteenth instant sixteen were received to church fellowship, making a membership of thirty-seven. They have opened a coffee-house and 'rest,' where there are frequent discussions on religious subjects, and where books and papers are to be kept. They also have neighborhood meetings in different parts of the city. Only a day or two ago one of these meetings was stoned by a company of the neighboring women. Some of our Armenian brethren are also holding a special service in a neighborhood at some distance from the chapel, and also have an exercise for the preparation of the Sunday-school lessons. The place of meeting of our Greek friends grows daily less able to hold the throngs that gather there."

#### FROM VARIOUS OUT-STATIONS.

Mr. Smith, of Marsovan, visited Vezirkeupru, during the Week of Prayer, accompanied by Miss Wright and an assistant teacher. He says, "About two hundred were present at the daily meetings, and the readiness of the brethren to lead in prayer and their hearty amens were an inspiration; the ladies also had three meetings with the women, and many of their visits to the houses were closed with prayer. It is expected that there will be several additions to the church at the next communion." Mr. Smith also mentions hopeful signs at the Greek village of Dere Keoy and at Gumush, where a Bible-

woman has maintained a school for Armenian boys and girls, and now some twenty-five or thirty young Greeks are added to the number of pupils.

In the *Herald* for February Mr. McNaughton reported the fact that the preacher at Isbarta had received an order from Constantinople to quit the place. Mr. McNaughton now writes that through the energetic interference of the United States Minister the order has not been enforced, the preacher is let alone, and the brethren are again attending services. Isbarta has recently been visited by an earthquake which threw down some fifty houses in the Turkish quarter. From this section of Asia Minor there are coming calls for teachers from many towns and villages. These calls would be met most gladly if the state of the Board's treasury warranted the slight additional expenditure called for.

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#### Marathi Mission.

CHEERING intelligence comes from this mission. Dr. Bissell, of Ahmednagar, reports that to the six churches of which he now has care, fifty-five persons have been added on confession of faith within the past year; and he speaks with great gratitude, as he reviews his missionary experience, that in place of the little church of a score of members, he now has six churches with 460 communicants.

#### LALITPUR.

Our readers may remember the accounts of this interesting place given in the *Herald* for July, 1883, and February, 1884. It is a town in the Northwest Provinces, about seven hundred miles from Bombay, where there has been a Christian community, though without a missionary; the result of the efforts of a lad who was sent from Lalitpur to the mission school in Bombay, and becoming a Christian returned to his native village to be a teacher of the gospel. The place has been visited two or three times by Mr. E. S. Hume, of Bombay, and now Mr. Abbott writes from Lalitpur, January 26, having gone there

for a few weeks for the purpose of caring for the Christian community. Referring to the work of this boy who had been in the mission school, he says:—

“As a result, all his near family friends have professed belief in Christ, and the work has spread to other castes and villages, and there are very many persons who are interested inquirers. Were there some one here to look after the work, instruct inquirers, and baptize those ready, the number would rapidly increase. For example, within a few months there have been a dozen persons asking for baptism, but there being no one to administer the ordinance, they have scattered, for work and for other causes, and I find only three of the dozen on hand to be baptized. There are some prominent government officials who are also near the kingdom, and I have had some precious talks and prayers with them. Indeed, considering that no missionary has worked here, I think the religious interest is surprising.

“So far as I can judge, the people seem more superstitious than idolatrous, and are easily persuaded of the folly of idols; and through their simplicity of mind it seems easier for them to accept Christ. Caste prejudices are not as strong as in the south, and the gospel story is listened to with respect. I have never found in all this region any one treating our words with disrespect. Everywhere our message seems to strike their minds as reasonable, and they signify their assent by words and gestures. The number of adult Christians in this district is now twenty-five, including those just baptized by me, and twenty children. Most of them live here at Khiriya, the remainder are in five other villages. Those in Khiriya have had to suffer a great deal of persecution from the leading man of the village, who brings false charges against them, and so brings them into trouble before the English magistrate.

“Hitherto they have been so far from the railway that it has been quite difficult to reach them. Now, however, the new Indian Midland Railway passes through Lalitpur, and I was able to reach

it in thirty-two hours, and at the small cost of Rs. 10. We are too far, however, to look after them properly. Their children are growing up without proper instruction or example, and I feel very anxious for them. The school here is supported by subscriptions raised by our Bombay church, and the mission grant of Rs. 15 supports a catechist, but they need more than this.”

#### RAPID GROWTH.

Rev. Henry Fairbank writes from his tent in the village of Tisgaw of the remarkable success that has attended his present tour among the villages of the Wadale district in which he has been recently touring. He finds the people becoming more amenable to Christian influence and responding heartily to all efforts made in their behalf, so that it is a pleasure to work among them. He mentions several villages where the people are clamorous for Christian schools, referring to particular cases in which the schools have accomplished much in evangelizing the people. Of course these opening fields cannot be entered without increased expenditures, and Mr. Fairbank greatly deplores the fact that the appropriations will not allow of the expansion which seems to be demanded.

We quote the following from his letter:—

“The year 1889 will show a great increase in church membership. Already forty-one persons have been added to the church, and there are many inquirers that will come out during the remainder of the year. The persons who have come out have joined the churches at Dedgaw and Chande. We were at the town of Dedgaw the first week in January. That town has been worked since my father first came to India, some forty-one years ago. Some years ago one man and his wife were baptized, and afterwards excommunicated for marrying a child in the Hindu way. But while we were there five men and six women, besides several children, were baptized. They came and gave me their gods, and seemed very

hearty in their acceptance of Christ. The immediate cause of their coming out was the fact that three of the children in the Dedgaw school had been taken to Wadale as boarding scholars. They felt that those children were now destined to be thoroughly Christianized and would leave them far behind unless they became Christians too.

"One of the three boys from Dedgaw had been offered up in his childhood to a god. The reason was that none of the boys who had been born in that family previously had lived. So the father vowed that if he had another son he would offer him to the service of the god. Before that boy became old enough to understand, and had learned enough in the school to show him the folly of Hinduism, he used to go around in the village begging by reason of his being consecrated to the service of a god. But after being for some time in school he gave up all of that, and without doubt he will shortly join the church. There were eleven persons in Dedgaw who became communicants. In Bhéndi, two miles to the north, there were six more, and in Dedgaw itself there were five women. All these came out the first week in January. Then last week at Awahané and Amarapur there were eight more persons who joined the church on confession, making a total of thirty for the Dedgaw church. At Amarapur there are others who will come out before the year is ended.

"At Chande, which has also been one of our stopping-places, eleven people were admitted to the church, five men and six women. At Kawathé, two miles from there, there are two or three others who are ready to come out. In connection with the Panchegaw church there are some who will come forward before the year is out."

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#### Madura Mission.

#### TIRUMAGANLAM AND TIRAPUVANAM.

MR. TRACY, who has had charge of these two stations, in reviewing the past

year, calls attention to the following points:—

"(1) It is encouraging to speak of the fact that the year just closing has been one of increase. In the Tirumangalam station the number of new adherents is sixty, and the whole number of additions to the churches in both stations is thirty-five. The net gain in church members is twenty-five. There has been no new congregation added in either station, but the gains have been made through additions to those previously formed.

"(2) In view of the zealous efforts of the Madras Hindu Tract Society, it is encouraging to note that the distribution of Scriptures and tracts by the helpers has by no means suffered, but has greatly increased. Everywhere attentive and interested hearers have abounded, and, so far as my field goes, the result of opposition has been to arouse interest and provoke inquiry rather than otherwise. In only one case has any one opposed or disturbed meetings held for preaching.

"(3) The evangelistic work carried on by the missionary society in each station has done much to develop a true missionary spirit. More than fifteen thousand persons have heard the truth as presented by these three evangelists, and a number many times as large has been reached through the preaching of those whose self-denial and contributions support these men. Besides this regular and constant work, there have also been conducted four organized itineracies, during which 128 separate villages were visited and the gospel preached to 11,528 persons. Books and tracts were also distributed freely, or for a small price, to such as could read and were willing to buy or receive.

"(4) I mention with encouragement the opening of three Christian schools within the limits of these stations, by Christian young men who depend entirely for their support upon fees and grants, and who, though unconnected with the mission, exert a decided Christian influence and invite our supervision. If these and other similar schools shall succeed and increase, it will be a most valued ad-

junct to our own work, and leave tree certain of our own funds for more directly evangelistic work."

CINCHONA PLANTATIONS. — SELF-SUPPORT.

Mr. J. S. Chandler, of Periakulam, writes of an interesting outgrowth of missionary work among the Travancore Mountains, which he had recently visited:—

"Derikulam is the name of a tract comprising one hundred thousand acres of mountain forest and grass land, purchased by a company of Englishmen, originally for horse-farming as it is carried on in Australia. But the originators of the scheme seem to have left out of account the tigers which would be attracted by droves of horses until after the purchase of the land from the Maharajah of Travancore. At any rate, that scheme was never carried out, but instead large cinchona plantations were started and have been tolerably successful. One planter in charge of three hundred acres has within six months sold \$4,200 worth of bark at an expense of from \$1,000 to \$1,750.

"There are eight large estates from three to eight miles from the centre, each in charge of a young Englishman. These gentlemen depend for their coolies entirely on the people of our district and the adjoining districts of the plain; and as Bodinayakanur, one of our out-stations, is the nearest town to the mountains, it is the centre of supply, and our Christians there are to be found scattered all around among the plantations. It was my privilege to spend my time with a gentleman whose principles regarding temperance and other matters are a healthful example to those working under him.

"His 'writer' is a young man formerly in my school in Battalagundu, and therefore an old friend; he is at the head of the coolies, and he it was that stirred them up to build for themselves a little chapel in which they could meet Sundays and evenings. When they began by working at the walls after their day's labor was done, their master doubted their

perseverance in finishing it, but as he saw them continuing in their efforts and denying themselves, he undertook to help them and gave them two whole days to finish the work. They showed their delight at having the missionary come all that distance, forty-three miles, by garrailing him, pelting him with chrysanthemum and rose petals, singing his praises, and escorting him, with singing and fencing, to the new chapel. It was dedicated in that most romantic, deep valley, darkened by the surrounding mountain peaks, as a city set on a hill that cannot be hid. For although in a valley, it stands 5,600 feet above the level of the sea.

"This is an interesting instance of the self-propagating power of Christianity; for we have no agent up there, and no aid has been sought for this work from the mission."

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*Hong Kong Mission.*

MR. HAGER, since his return to China, has not enjoyed his usual good health, yet he reports a visit paid into the country:—

"At Kwong-hoi there is little change in the condition of the people. Our helper stationed there preaches regularly every evening, if any one comes to listen. During a part of last year the cholera was severe in this and surrounding region, and all sorts of things were said about foreigners. Many are willing to confess that the religion of Jesus is very good, but they lack the courage to give up their idols and serve only Christ. The chapel-keeper who has been here during the past year resigns his position in order to open a school the coming year in a village where I hope he may do some good. Kwong-hoi, like Ephraim, is wedded to its idols and superstitions, and most American-Chinese Christians prove unfaithful after their return, because the opposition to Christ is so strong. Several of these have returned during the present year, but they have not taken an open stand on the side of truth. However, four or five

Christians meet nearly every Sabbath here to strengthen one another in the Christian faith.

"At Hoi-in the work has likewise been somewhat retarded. At the beginning of the year our helper left us to go abroad, and I was obliged to secure the services of Chan Sin Cheung, a new man, formerly a member of Dr. Goodwin's church in Chicago. He is somewhat inexperienced, still I trust he may develop into a faithful helper. Two Christians in this region, baptized year before last, have suffered an unusual amount of persecution for their faith. The two who were baptized by me just before leaving for America have thus far remained faithful. A few are examining the doctrine, as we say in Chinese, but whether they will eventually believe is uncertain.

"At Tai Long, a school for boys has been kept open during the entire year. The pupils have done fairly well, and the teacher has exerted a good influence among the villagers, though no present fruit is seen. 'Do you believe in Christ?' said I to a former heathen teacher. 'I do,' was his decided answer. 'Do you still worship the idols?' 'I do not,' was his immediate reply. Whether we shall be able to have the school here during the coming year is uncertain, as the teacher talks of going to British Columbia.

"At San Ning, where I had opened a school, there has been a failure on account of the bad habits of the teacher. A number of American-Chinese Christians are living near this city, some of whom are faithful witnesses of the truth, and others rather lukewarm. At Tung Hang, where we were once persecuted, we were received with great kindness. The three Christian women there are faithful in their observance of the Sabbath, though they sadly need more instruction."

#### North China Mission.

##### OUT-STATIONS OF PEKING.

OUR letters from this mission this month are unusually full, and it is impossible to give all the matter that would be welcomed

by our readers. We have been obliged to abbreviate greatly some most interesting communications.

We referred last month to a letter from Mr. Ament in regard to a tour among the out-stations of Peking. He says:—

"We left Peking November 4, ourselves in a cart drawn by two mules, and our native helper, Hung, following on a donkey purchased for the occasion, but sold on our return, so that his traveling expenses were greatly reduced thereby. Mr. Aiken has adopted the native costume (barring the queue) for country work, while I still wear the foreign dress and remain a genuine specimen of the 'foreign devil.'

"The following day we reached the market-town of Nan Meng. We have only one convert in this vicinity, a young man who has been in the church only a year, but whose labors in the gospel have been numerous and are already bearing fruit. He was of great assistance in selling books at the fair on the following day, and told his story with great simplicity and some power. For two evenings we held meetings at the inn and did not lack for auditors. On the second evening, eight men gave in their names as seekers after truth and anxious for salvation. Among these eight were two literary gentlemen, one of considerable repute as a teacher, who sent three of his brightest young men to visit us and learn for themselves of the religion which he was ready to recommend. Our helper, Hung, is justly popular in this place where he has done faithful work on many visits."

At the village of Wang Hsin Chuang there is a young helper with his family, and of this bright spot Mr. Ament writes:

"Here meetings cannot be held too often or too long, if the people are not crowded with other work. They are wonderfully eager for instruction. Our last service was held at eight o'clock in the morning, as the brethren had engaged to assist at a funeral that day. As in most newly opened places, the little church has to pass through certain incipient forms of persecution before the work is fairly established. If a temple has to be repaired

or built, or a theatre is held in the village in honor of some god, every citizen is called upon to contribute according to his tax-list. By treaty provision our Christians are free from this tax. The village headmen often ignore this clause of the treaty, or are ignorant of it, and browbeat the church members until sometimes they pay the tax to escape the petty persecution. In this village the headman was willing to leave the matter in abeyance until the foreign pastor came and gave the ultimate decision. When we arrived there was great curiosity on the part of many to hear the discussion and to hear our reasons for refusing to assist in the support of a theatre company which was doing so much to entertain the people, and which came at the request of the most respectable families in the place. It gave us a good opportunity to explain our principles to the very persons we were most anxious to reach, and at the same time vindicate our Christians in the position they took, which the uninstructed attributed to nothing less than penuriousness. It is safe to say that our church will not be troubled by such demands for some time to come. It was a great pleasure to observe the growing wisdom and energy of the young preacher in this place."

At the village of Hsien Hien a cordial welcome was given the tourists, and the people were rejoicing over the harvests, the best they had had for seven years. During this time their houses have been twice washed away by floods, and their lands annually overflowed. Two persons were received to the church, and others were entered as probationers; idolatry seems to have little hold here. Of Cho Chou Mr. Ament says the outlook was never more hopeful; the preacher, Mr. Kao, is growing in knowledge and is a powerful witness for the truth. It was at this place that Mr. Ament saw the lineal descendant of Confucius, referred to in the article in the Young People's Department of this number. Mr. Ament says:—

"Two women were baptized, and goodly companies gathered at the Sunday services. Noticeable among those present

was a Mr. Yang, the leading man in his village, a large farmer, and heretofore master of temple ceremonies, who had traveled thirty *li* to attend. Since he heard Mr. Aiken preach the gospel last spring he has openly renounced his connection with the temples, as conductor of feasts, theatres, etc., and is now an honest seeker after truth. His modesty, sincerity, and straightforward conduct commend him to us as one moved upon by the Holy Spirit to seek a new life."

#### SIXTEEN YEARS AT TUNG-CHO.

Miss Evans writes:—

"As I look back over the sixteen years since I first arrived in Tung-cho, I note the progress made and I look forward into a hopeful future. Then our little handful of Christians meeting in a sitting-room; a school of little boys using a little dark room where a ray of sunlight could hardly ever penetrate, the boys being such as we could pick up anywhere, beggars sometimes; an old man for a native helper, who went faithfully to the chapel day after day, but never able to arouse any interest; a few women coming in timidly to our Sabbath service. It is certainly enough to make us rejoice over the change. The 'sitting-room' is exchanged for a chapel, so full Sabbath after Sabbath that we begin to question what we can do. One hundred persons fill it well, but I counted one hundred and fifty-eight one morning recently, and questioned if the one hundred and fifty-ninth should be a woman, where I should put her. A new chapel becomes an imperative need, and we must ask for one. The Christians are already beginning to pray for it. It was touching to hear a poor old woman, poor in worldly goods, but rich in faith, thanking the Lord for sending so many to church, but telling him our chapel was not big enough and asking in such a childlike way that he would give us a new one. We need the present chapel for our school; every seat in the present schoolroom is full, and Miss Miner and myself are obliged to use our own rooms as classrooms.

"Our Sabbath congregations now are



nearly half women. We have three young helpers; two are living in the country some nine miles away, making two new centres of work."

#### OUT-STATIONS OF PANG-CHUANG.

Mr. Smith, after spending a week in the village of Ho Chia Tun, twenty-eight miles south of Pang-Chuang, says:—

"Things are looking much better there than in the summer, mainly due to the revived interest of a few who had become somewhat disaffected, for various minor reasons, such as appear so powerful in the case of the complex society of the Chinese, and so difficult for us to deal with. The Roman Catholics began an enterprise with a few of our members who had not got exactly what they hoped for from us, and this led to much halting and hesitation on the part of many. On my return, I stopped at Kuan Chuang, about fifteen miles from here, and baptized seven persons, nearly all relatives of those already baptized. The attempt of one man not a church member to have a Christian ceremony at the funeral of his wife a few months ago, and again on the occasion on his marrying another wife just at the time of my visit, has led to a unique outbreak of persecution in this place, in the form of an organized society to enforce a boycott on the few church members, especially in the item of weddings and funerals, at which it is customary for villagers to render mutual aid, in carrying, driving, etc. It is said that forty-eight out of a little over fifty families in the village are united in this compact, under the lead of a few evil-disposed persons. What will be the end of it we do not know."

Mr. Smith refers to the fact that Mrs. Smith and Miss Wyckoff had visited Ho Chia Tun and had held continuous conferences with the women of that district, and it is proposed to have a series of station classes there for women. At a later date, January 10, Mr. Smith reports that their teachers and helpers have done a great deal of work and have reached a large number of people. There has never been a time when the attend-

ance at the dispensary was greater; these patients are more easily followed up than any other class of inquirers, and many of them have gone to their homes resolved to embrace the Christian faith.

#### PING-KU HSIEN.

Mr. Beach has been visiting towns and cities northeast and west of his station, places that are seldom visited because the missionary force is not sufficient to allow of absence from the station. We give what he says of his pleasant reception in the city of Ping-Ku Hsien:—

"I rather dreaded going there, for the last time I was in the city I was stoned after I had practically been driven out the gates. This time we were received in a most friendly manner. An official in one place and a merchant in another talked with me as I was preaching in the street, and the official came to see me at night, which meant that all the floating population in the vicinity came crowding into the inn. I am sorry to say that the man was only indirectly anxious to hear the gospel, but was unfeignedly desirous of learning geography, geology, and astronomy. All the people show something of his spirit. The reason is that the Chinese Minister at Washington, Hsü the third, is a native of this city, while his brother, Hsü the seventh, is Minister to Spain. These brothers have assured their fellow-townsmen that the earth is spherical, a fact which they are forced to believe, as one brother went west and one east and are now only three thousand odd miles apart. This official, being a near friend of the Hsü family, was unusually intelligent, and made us promise when we came again to bring a geography and read for him. I did what I could to so present the topics which he wished to discuss, as to make them evidences of Christianity, and later I preached the gospel to him. In the same place an old man forced his way up to me in the midst of the crowded fair, and asked if the books I had were good books, if they explained the true

doctrine. On receiving an affirmative reply he said he had eight cash (less than one cent) and he wanted to buy the best one I had for the price; but that if they were not true books he did not wish to buy. His extreme poverty and intense earnestness moved me, and I hope that the book given him may be used to save his soul."

#### RELIGIOUS QUICKENING AT TUNG-CHO.

"Our Week of Prayer did not come upon us without preparation. A revival in the Methodist school in Peking brought its blessing to us too, as three of their number came down and held meetings with our students. For this reason the work was full of blessing. The second Sabbath was a day of joy indeed. Ten entered the church on profession of their faith. Four men were also received on probation. Never since I have been in China has an examination of candidates been so satisfactory as this. The one about whom we would naturally be most in doubt, a man in the city *yaman*, has proved faithful to Christ in the midst of the strongest temptations for nearly two years, and we feel that Jesus will save him in the midst of the fire.

"The daily meetings have been kept up this week also and have been perhaps more interesting and profitable than those of the Week of Prayer. Many of the younger students have had their hearts and their mouths opened. The work of our Young Men's Christian Association this winter has given me great satisfaction. The several committees have worked with great efficiency and not without success.

"This unusual interest is the more marked as the survey for the new railroad between here and Tientsin has created intense hatred of the foreigners, who are accused of spoiling the trade of the city. The feeling against us has been more intense than during the French War, but now is subsiding. In spite of this feeling, God is working for us."

#### THE NING CHING DISTRICT.

Mr. Stanley writes of a visit to the

towns in this district involving a journey of six days. Work began here in 1869 and the district is usually visited twice a year by a missionary and a helper. Mr. Stanley says:—

"The present journey was partly by boat up the 'Grand Canal' to our P'ang Chia Chuang station, a distance of over 200 miles (170 miles by road), thence by cart across country westward two days' journey, seventy miles. In passing up the canal eighteen or twenty barges, built under foreign supervision for the special purpose of conveying coal from the K'ai P'ing mines, were passed, laden with salt and bound for Tao K'ou, the head of navigation on the Wei River, in Honan. They were convoyed by a small tugboat. Released from their original work by the railroad, they yet find other employment without detriment to the old cargo boats, many of which were seen, similarly loaded and destined. Two large cargo boats were also passed, which carried about five hundred barrels of 'Portland cement,' bound for the Yellow River across the country from Tao K'ou. These are interesting and significant facts, needing no comment."

Mr. Stanley describes the condition of the work in the three centres of this Ning Ching district, where amid some discouragements there is more to encourage; ten were excluded from church membership, but many were found holding steadfastly to the Christian life, and fourteen hopeful applicants were received. As to the famine Mr. Stanley says:—

"The harvest has been fairly good along the canal and in northern Shantung. But going westward, there was a gradual decrease in the yield, and in the section in which my work is located there has been scarcely half a crop. Refugees escaping from famine-stricken districts further south report that large portions of southern Shansi, parts of Honan, and southwestern Shantung are suffering greatly from famine, rain not having fallen in some places, they say, for about two years."

*Shansi Mission.*

MR. STIMSON reports that at Fen-chow-fu their chapel is open every day of the week, except Saturday, with audiences numbering up to fifty. Mr. Price writes from Tai-ku, January 1, that amid some discouragements they are having much to cheer them, making special reference to the case of his teacher, who is a literary graduate and a man of much influence, who now seems to have been truly converted. Mr. Price says:—

"Mr. Clapp made a visit of three weeks to Hsü-ku, a city eleven miles north of Tai-ku, and I one of the same length to Chi Hsien, a city seventeen miles southwest of Tai-ku, and the results of these visits were encouraging. We have had our chapel open on our new place on the south street for over three months, and the Sunday audiences continue very large. Last Sunday there were over two hundred, Mr. Clapp stopping a large number of them in the outside room after the chapel was filled. Our chapel has been filled to its utmost capacity, every Sunday, excepting one, since it has been opened. Comparing this with our efforts before, when with our greatest exertions we could only bring in a dozen or more, the contrast is striking and the fact exceedingly encouraging.

"On Christmas we made a dinner for those who were especially interested in the truth. There were thirteen who sat down with us, and all of these are interested in the doctrine of our Lord, and ten of them have already given up idolatry."

*Japan Mission.*

## REVIVAL IN THE DOSHISHA.

WE have recently reported the addition of a number to the church from this institution, but now there comes the account of a fuller blessing. Messrs. Wishard and Swift, of the Young Men's Christian Association, in their present effort to reach the young men of Japan, have spent three weeks at Kyōto. Writing February 2, Mr. Stanford reports the beginning of their efforts:—

"Mr. Wishard is laboring in the school. He has been at work all this week and he will remain a week or two more and possibly return at a later time. He has met all the classes and addressed them. He has talked to the Christians and to those who are unconverted. He has met many of them in private for religious conversation. He has made a strong impression on the students and he has got hold of them in an unusual way. He is earnest and straightforward in his approaches. It is not sentiment, but facts, solid truth clearly put, that he offers. He is working hard and we expect a rich blessing. Mrs. Wishard is here also; she has addressed the girls at the Girls' School. Mr. Swift, the Young Men's Christian Association secretary at Tōkyō, who has in charge the securing of places for Young Men's Christian Association teachers and the general supervision of them, is here also. He too is working hard with our students, shoulder to shoulder with Mr. Wishard."

At a later date, February 19, Dr. Davis gives a further report of the work:—

"We have had a most precious work here in our school in connection with the work of Messrs. Wishard and Swift, who came here January 25 and stayed three weeks. The Wishards stopped with us, and our house was filled with students afternoons and evenings, sometimes in three rooms at a time, inquiring the way of life or seeking for more earnest consecration. It has been a very precious work. It is too early to speak with certainty of the results, but we hope that more than one hundred of the young men have found Christ, and many more are still inquiring. Many in the Girls' School are also interested. None of the regular work of the school was given up. A movement has been started among the Christians in the school to form a consecrated band, which it is hoped will be the beginning of the Young Men's Christian Association work in Japan on that high basis. They take for their motto, 'As thou has sent me into the world, so have I sent them into the world.' They covenant to take Christ as their great example in their lifework,

and to make, as Christ did, the seeking and saving the lost their great aim—personal work for men. As Christ also, while praying, received the Holy Spirit, which abode upon him, so they will daily pray for a full recognition of the presence and power of the Holy Spirit in their life and work. They promise also to follow Christ's example in being much in prayer and to so study the Bible that they may be able to use it as Christ did in leading men to him. This is an outline of a movement which we hope will lead many of our men to consecrate themselves to the work of the ministry and make many others earnest workers for souls.

"The Buddhists, it is reported, secured Colonel Olcott, the theosophist, to come to Japan to try to bolster up their failing system. He came to Kyōto, the centre of Buddhism in this empire, a few weeks since; he began a series of lectures in one of the largest temples here, but he went away before the lectures as advertised in the papers were finished, and it is reported that the Buddhists were much disappointed, that he taught a system utterly at variance with theirs, and also that he was greatly disappointed with the condition of Buddhism as he found it, and especially with the priests."

#### A SAINT TRANSLATED.

Mr. Pettee writes from Okayama:—

"This church and community have suffered a serious loss in the recent death of a woman seventy-eight years of age. Converted from heathenism after she had nearly reached the age of seventy, she ripened rapidly into one of the sweetest, fullest Christian characters I ever knew. She was one of the original twenty-seven who on profession of their faith founded this church nearly ten years ago. She lived to see that church number five hundred strong. Her house for years was the home of the pastor, whose spiritual mother she became. All rejoiced to see that pastor, Mr. Kanamori, now of the college church at Kyōto, present at the funeral. In his address he paid a very high tribute to the loveliness of her char-

acter. That the ruling passion is strong in death received a new proof in this instance. Her dying words fitly expressed the unique gentleness, politeness, and humility for which the church and the world alike remember her. 'Good-by; please excuse me for going to heaven' (literally, falling asleep) 'before you.' And with a smile she was gone, a peaceful ending of a gently triumphant life.

"I am off again in ten minutes to hold communion and preaching services this afternoon and evening at Tamashima, now one of our most thriving out-stations, twenty miles away. There are five candidates for baptism. Six months ago we were greatly discouraged about this place and there was serious talk among the Japanese of giving up work there. Hence our joy over its present prospects."

#### THE GOSPEL IN A PRISON.

Mr. Atkinson, writing from Kōbe January 31, sends the following remarkable story:—

"Good reports come from the church at Matsuyama, Shikoku. Eleven adults were received into the church at the last communion, and as many more have already asked to be admitted at the next communion. The Christians are anxiously waiting the coming of a missionary family and a couple of unmarried ladies to aid in the Girls' School and to do evangelistic work.

"The church has permission to preach the gospel in the local prison, hence one of the evangelists goes there every day at noon to speak to as many as choose to hear. The hearing is entirely at the choice of the prisoners. At present about fifty attend. They listen well, and some have asked for baptism. In wet weather the evangelist enters the rooms of the jail, reading and explaining the New Testament and praying with those who desire him to do so, or who desire to unite with him in prayer. Some time ago the chief warden of the prison was ill. Miss Dudley was in Matsuyama at the time, and calling at his house talked with him of Christian truth and life. The

man received the truth, repented of his sins, and became a very new creature. The prisoners were astonished at the change that took place in him; for whereas he had been most severe in his treatment of them, he came to be forbearing and kind. This change materially aided the evangelist in his teaching. Some other of the prison officials are now Christians and members of the church.

"During 1888 a man was arrested, tried, and condemned to death — hanging now in such cases — for the murder of three persons, two women and one man. Jealousy and anger were the excitants to the deed. The evangelist found him out and taught him of Christ and of his salvation, up to the day of his death. On the morning of December 19 he was to be hanged. Before ascending the scaffold he was led to a mat and told to sit down. His eyes were then bandaged. After this an officer read off the reason for the official act that was about to be performed. The prisoner was then asked if there was any article of food he would particularly like to enjoy before suffering the extreme penalty of the law. (It is probable that the idea of *saké* is involved in this question, though I am not positive.) He replied that as he was so soon to die there was no likelihood of his suffering from the pangs of hunger or of thirst, but if the officials would be so kind as to expend the money that might be used for this purpose in buying something for some of those who were ill, he would be very glad indeed. He then asked to be allowed to engage in prayer for a short time. This being allowed, he prayed as follows:—

#### THE CONVICT'S PRAYER.

"Heavenly Father, I have been a great sinner and must now die for my sins, but while in prison thou hast deeply blessed me by opening my heart, baptizing me with the gospel of Jesus, filling my heart with joy and peace through the atonement which he made on the cross. And now at this time of suffering the penalty of death thou hast given me hope

and peace everlasting. O Father! now I go to thee. Receive my soul, I beseech thee! O Father! have mercy on my mother and my sister. I beseech thee to lead them to believe in thee. And as thou hast saved me, I beseech thee to save also all these my brother and sister prisoners who are in this jail.'

"Rising from his knees, he then said to the officer in charge: 'I leave an aged mother and young sister. Please see that they soon learn to know the truth as it is in Jesus and become believers. Please say to them that this is my dying wish and legacy. Say also that I wish my mother to adopt a son as husband for my sister, that the family name may not perish. Aside from these desires I have no wish.'

"The vice-governor and other officials were present and were deeply impressed with the man's evident sincerity and state of restful calm. The facts I have given I take from the letter of an official, who is a Christian, who was present at the execution. Thus God makes even the wrath of man and his most deadly sins means of spreading abroad his love and saving power."

#### REVIVAL AT KOBE.

Under date of February 27, Miss Searle gives a joyful report of a work of grace in the Girls' School at Kōbe:—

"You will be rejoiced to know that God is abundantly blessing our school in spiritual things. A week and a half ago we had a short visit from Mr. and Mrs. Wishard. Each of them spoke twice to our girls, and the girls also heard them speak at public meetings. Mr. Wishard's last talk seemed to make an especially deep impression on the girls, and when at its close he asked the Christians, and a moment later those who were willing to accept Christ's invitation, to stand, scarcely a dozen girls remained sitting. We have followed up the interest as well as possible by meetings and by individual talks, in which the pastors have been most helpful. About fifty of the girls have expressed their determination to live for

Christ, and of the fifteen or twenty still undecided, several are deeply interested. The Christian girls, too, are feeling the influences of the Spirit, and many of them have consecrated themselves anew to God, and are rejoicing in a deeper peace than they have had before.

"We feel that we must look further back than last week or last month for the cause of this blessed revival. There have been months of preparation, in the faithful Bible-class teaching, the personal work, and the believing prayers of the

teachers and the older students. Good foundations have been laid, and we have reason to look for permanent results. Only three or four of the girls, who had previously given themselves to Christ, will unite with the church next Sunday, but we hope that a much larger number will do so in May. Some of the girls meet with great opposition in their homes, and will not be allowed to unite with the church at present. Others may delay for other reasons."

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## Notes from the Wide Field.

### AFRICA.

THE CONGO. — The English Baptist Mission on the Congo is again afflicted by the death of one of its missionaries, Arthur D. Slade, who died at Wathen station December 20. It is sad to say that the death of Mr. Slade was undoubtedly due to indiscretion. He had enjoyed robust health, and he heedlessly thought himself able to endure exposure which others were unable to bear. After a bath in the river he remained on the bank insufficiently clad, and the result was a chill ending in a fever. Mr. Bentley, who wrote of this death, was greatly depressed, but so far as the work is concerned he says he never felt so full of hope and encouragement, and he calls loudly for reinforcements. He reports that the natives, when they pray for themselves, are specially earnest in praying that their friends in England may not be discouraged by these afflictions, and so stop sending any more missionaries to teach them the way of life. Mr. Darby, from Lokolela, on the Upper Congo, sends a good health report, and attributes their physical vigor to the abundant supply of native food. The people along the river near Lokolela, though brutal to one another, are very kindly in their treatment of the missionaries.

ENVOYS FROM LOBENGULA IN ENGLAND. — Two chiefs have been sent by Lobengula, king of Matebeleland, to England, to ask protection from the intruders who are seeking to seize portions of his country in defiance of his authority. There are extensive deposits of gold in Matebeleland, and Lobengula has been unable to protect his people from the incursions, hence he has sent these envoys to ask aid from the "Great White Queen." They have been cordially received in England by prominent men and their mission is apparently a success.

THE GERMAN OCCUPATION OF WEST AFRICA. — The correspondent of *The London Times* at Zanzibar, in writing of the havoc and ruin resulting from the operations of the German East African Company, says that all the foreigners at Zanzibar, except the Germans, and even some of them, will agree that the Germans are to be severely blamed for the course they have taken. The prestige of the Europeans has received a severe blow. The work of the different missions has been destroyed and the Christianization and civilization of the country retarded for an indefinite period. Bishop Smythies, of the Universities' Mission, writes in much the same tone concerning the results of the coming of the Germans. "After living safely among the people for



nearly twenty years, our relations with them growing ever more friendly, we now see our work hindered, our position insecure, our lives possibly endangered, and our religion degraded because connected with violence and oppression; and all to what end?" The correspondent of the *Times* gives the following as the outcome of this attempted occupation by the Germans:—

"First, the entire ruin of commerce on the coast within the limits of the German sphere of influence. Secondly, the Indians who had the whole trade in their hands injured in every way, losing their property and their homes, and having often their lives in danger. Thirdly, the loss of the Sultan's revenue obtained by the customs. Fourthly, the destruction of the German Protestant Mission at Dar-es-Salaam. Fifthly, the burning and destruction of the German Roman Catholic Mission at Vugu. Here two brothers and a Sister of Mercy were murdered; two brothers wounded, only escaping to Zanzibar after three days of great peril in the forest; three other brothers and one sister prisoners. Sixthly, the massacre of the English missionary Brooks with sixteen of his followers. Seventhly, the threatening of all English missionaries and travelers, and the French Mission which has done so much good work for many years depending entirely for its continued existence on the caprice of the Arab Bushiri. Eighthly, East Africa closed to Europeans, with no prospect of the former facilities for travelers and explorers being restored. The effect of the disturbances caused by the action of the East African Company has extended far inland, and the late massacres of Christians in Uganda are closely connected with it."

ROVUMA AND LAKE NYASA. — The Universities' Mission report that their stations on the Rovuma have not felt any ill-effects from the disturbances along the coast. It has heretofore been reported that the envoys of the Sultan of Zanzibar were engaged at the northern end of Lake Nyasa in securing peace, and were likely to be successful, and we had hoped to report the settlement of the difficulties in that region. But the Secretary of the African Lakes Company has received a telegram which says that the "envoys efforts during fifty days fruitless; fighting renewed. Send ammunition and men." This is sad news in its bearing upon missions of the Scotch Free Church and the Universities upon Lake Nyasa.

THE MAHDI'S PRISONERS. — The London *Daily Chronicle* learns from Cairo that the Mahdi has addressed a message to the Emperor of Austria, inviting him to send the aids of religion to Slatin Bey and the other Austrian prisoners detained in the camp of the dervishes. The Austrian consul answered by a letter declaring that the emperor is much touched by the Mahdi's proposal and by the humane manner in which the prisoners are treated, and announcing that a Catholic priest will be sent if he is furnished with a safe conduct.

A CABLE AROUND AFRICA. — The soundings for the laying of the telegraphic submarine cable between Loanda and Cape Town are completed. The manufacture of the cable goes on in England and it is expected that it will soon be ready. It seems probable that before the end of March, 1889, Africa will be completely surrounded by a submarine cable.

THE DRINK TRAFFIC IN AFRICA. — The Duke of Westminster, in behalf of a committee of societies united for the protection of Africa from the importation of spirituous liquors, has recently presented a memorial to the British government, asking it to unite with Germany in guaranteeing this protection to the territories under their control. The Duke stated that prohibition would be preferred to high duties upon imported liquors. To this Lord Salisbury replied that, while the British government sympathized entirely with the objects of the committee, it could not hope to see a general agreement of governments upon the principle of prohibition. The United

States in particular had responded that their Constitution would not permit them to conclude with other Powers an arrangement of this kind. Besides, European commerce would oppose it. The interests involved did not allow the hope of obtaining a general prohibition. The government must respect the opinions of other nations, and limit itself to urging that they impose high duties upon the importation. This is a sad position in which our government and Great Britain place themselves.

TIPPO TIB. — This Arab, of whom it is said Stanley was in doubt whether he would fight him or subsidize him, but whom he concluded to leave in charge at Stanley Falls, had for his secretary Lieutenant Baert, who has recently arrived at Brussels, and whose statements are published in *L'Indépendance Belge*. He gives his version of the story of Stanley's march to the interior which is not unlike that presented in the recent letter from the explorer, but he says that Emin Pasha had to succor the expedition sent for his relief, rather than be succored by it. Lieutenant Baert claims that Tippo Tib's refusal to accompany Stanley on his return to Wadelai was far from being an act of treachery, and was caused by his intense fidelity to the king of Belgium, who had placed him in charge at Stanley Falls, and he was bound to attend to the best interests of that station. This is an ingenious defence of the tricky Arab, who doubtless had his own private reasons for refusing to help Mr. Stanley.

THE SLAVE-TRADE. — The British House of Commons, after an extended debate in which many eminent men participated, has unanimously passed an address to Her Majesty, asking that steps be taken to ascertain whether the Great Powers of Europe are willing to meet in conference for the purpose of discussing measures for the suppression of the slave-trade. Sir J. Fergusson, representing the government, affirmed during the debate that the blockade on the East Coast of Africa was doing efficient service in the suppression of the trade, and that the exportation of slaves could be speedily stopped if the government of France would permit vessels carrying the French flag to be searched. Sir J. Fergusson declared that Cardinal Lavigerie's plan for an international committee, which should direct an armed corps of volunteers in Central Africa to interrupt trade caravans, was a proposal that did more honor to the Cardinal's heart than to his head. The matter of the suppression of the slave-trade is certainly stirring Europe as never before, and we may anticipate good results.

#### SPAIN.

EVANGELICAL AGENCIES. — Rev. James Buchanan, in *The Missionary Record of the United Presbyterian Church of Scotland*, gives some statistics which show the extent of Protestant evangelical work in Spain. He reports that "there are at least 112 chapels or halls in which Protestant services are held. The Protestant pastors number fifty-six, of whom thirty-six are native Spaniards and twenty are foreigners, while the native evangelists at work number thirty-five. The aggregate attendance at these Protestant places of worship is 9,194; the communicants number 3,442; while the contributions of the native churches reached last year the sum of \$3,500. In connection with the Protestant places of worship there are eighty Sabbath-schools, with 183 teachers, and an attendance of 3,231 children; while the day-schools under the superintendence of the Protestant agents number 111, with 130 teachers (all natives except five) and 4,640 pupils, boys and girls being in the proportion of five to four; the amount received for fees being \$7,000. Besides the workers now mentioned, there are forty colporters in connection with the Bible and Tract Societies, and there are also two hospitals for the sick and three establishments for orphans connected with certain of the Protestant churches."

## STATISTICS OF MISSIONARY WORK IN JAPAN FOR 1888.

WE have received from Rev. Henry Loomis, Agent of the American Bible Society in Yokohama, Japan, his annual table giving the statistics of the work of all Protestant missionary societies in Japan, for the year 1888, although in some cases the figures are not brought down to the close of the year. We give below a condensed table covering the principal items. That the reports of all missions may be uniform we have deducted the number of baptized children, who in the returns of a few societies are included in the total church membership, and we have revised the summaries accordingly. As usual, the Society for the Propagation of the Gospel declined to give its statistics; in a few other cases the figures are only approximate. Our page does not permit us to include two columns giving the number of churches wholly or partially self-supporting, from which it appears that of the forty-five churches connected with the American Board, forty are wholly self-supporting, and the other five partially so. The increase in native contributions within the year is most noticeable, being over fifty per cent., and it will be seen that the churches connected with the American Board contributed nearly one half of the whole amount. The yen is equal to the Mexican dollar, worth about seventy-five cents. The report is full of cheer to all who desire and pray for the coming of the kingdom. Mr. Loomis thinks that if complete statistics to the end of the year could have been obtained, they would show that the total church membership is ten per cent. greater than that given in the table.

NAME OF MISSION.	Year of arrival in Japan.	Missionaries.			Stations.	Out-stations.	Churches.	Baptized adult converts, 1888.	Members.	Scholars in Boarding and Day Schools.	Theological Schools.	Theological Stud'ts.	Native Ministers.	Unordained preachers and helpers.	Native contributions in yen.	
		Men.	Unmarried Women.	Total, including wives.												
Presbyterian Ch. in the U.S.	1859	22	22	64	6	20										
Reformed Ch. in America, Union Presbyterian Church of Scotland.	1859	11	5	26	4	20										
United Ch. of Christ in Japan (native).	1874	2		4	1	4										
Reformed Ch. in the U.S., Presb. Ch. in the U.S., South	1879	4	2	10	3	3	17	61	1,937	7,551	2,057	1	44	36	41	20,315.83
Women's Union Miss. Soc.	1885	6	4	14	2	11					148	1	15	7	7	
Cumberland Presb. Church,	1871		5	5	1											
Am. Prot. Episcopal Church,	1877	4	4	12	3	5	7	47	513	302		6		1		506.48
Church Missionary Society,	1859	11	9	29	3	34	18	406	753	559	1	20	1	43	1	1,907.22
Soc. for Prop. the Gospel,	1869	16	4	31	6	21	25	383	1,023	210	1	27	3	12		1,560.02
Soc. for Prom. Female Edu.	1873	8	3	13	2	6	4	100	500	300		4	2	5		350.00
Canada Church Mission,	1877			2	1					66						
Am. Baptist Miss. Union,	1888	1		1	1											
English Baptist Church,	1860	10	9	29	6	10	10	206	875	100	1	9	4			1,002.81
Church of Christ,	1879	2		4	1	19	2	40	175	62	2		1	4		153.53
Christian Ch. of America,	1883	3	2	8	3	1	30	130	90				1			15.00
Am. Board of Foreign Miss.	1887	1		2	1	3	8	50	67		1		3	4		36.45
Independent Native Ch's.	1869	27	27	79	8	84	45	2,114	7,093	2,766	1	86	43	64	1	31,022.00
Congregationalist, U.S.A.						12	2	25	150				1	1		400.00
Am. Methodist Epis. Ch.		1		2	1											
Canada Methodist Church,	1873	19	14	51	9	34	49	947	2,759	2,293	2	31	25	37		3,827.01
Evangelical Ass. of No. Am.	1873	10	6	25	2	3	9	380	1,259	450	1	11	5	19		2,150.00
Methodist Protestant Church,	1876	3	3	1	2	5	90	266	34	1	17	5	13			399.51
Am. Meth. Epis. Ch., South,	1880	3	5	11	2	2	2	35	162	261		5	4			226.25
Gen. Evan. Prot., Ger. Swiss	1886	2	1	14	3	9	5	88	163	82	1	7				457.19
Society of Friends, America,	1885	2		5	1	1	1	41	82		1	4				102.00
Unitarian,	1885	2		4	1	2	1		25	18						13.40
	1887	1		2	1											
Total, 1888,		177	124	443	72	324	249	6,059	23,544	9,698	14	287	142	237		64,454.70
Total, 1887,		148	103	253	69	316	221	5,020	18,019	7,145	14	216	102	191		41,571.70
Increase, 1888,		39	21	90	3	8	28	1,039	5,525	2,553		71	40	66		22,883.00

## INDIA.

REV. NARAYAN SHESHADRI. — Many in our land retain a vivid recollection of the visit of Narayan Sheshadri to the United States at the time of the meeting of the Evangelical Alliance in 1873. The impression which this converted Brahman preacher made by his sermons and addresses in the United States was profound. We find in the *Record of the Free Church of Scotland* some account given by Professor Lindsay of a visit to Dr. Sheshadri at his station of Jalna and Bethel, where he is vigorously at work in the care of a large district. It seems that Dr. Sheshadri has under his direction several bands of preachers whom he sends out into the villages round about, collecting them on the first Monday of every month for instruction in the Scriptures and for report of their work. In this way a large district is covered, and plans are now being formed for the building of ten or twelve village churches.

REVIVALS AMONG METHODIST MISSIONS. — Rev. E. W. Parker reports that in the Rohilcund district 900 adults, all from among Hindus and Mohammedans, were baptized the past year. Including the children who were formerly baptized, the increase in communicants has been over 1,300. He reports that there are now 144 centres of work and 463 villages in which Christians live, the total membership being nearly 5,000. These Christians greatly need instruction, and call is made for evangelical schools costing about fifty dollars per year.

## MADAGASCAR.

GROWTH OF CHRISTIANITY. — Rev. W. E. Cousins, who is a missionary of the London Society, and went to Madagascar in 1862, gives the following summary of the changes he has witnessed:—

"When I first went to Madagascar there were only three places of worship in the capital, and twenty or twenty-five in the villages; there were no schools and scarcely any books, while the man who had a few leaves of the Bible was considered rich. The great cry of the people when I arrived was, 'Where are the Bibles? We have been hungering and thirsting for the Word of God.' What is the state of things now? In the capital, in connection with the London Missionary Society alone, there are ten crowded congregations, and fifteen or twenty in the immediate neighborhood, while throughout the country there are 12,000 Christian congregations connected with the society to which I belong, embracing a Christian community numbering 250,000 people. There are no less than 1,000 primary schools, in which 100,000 children receive an elementary education. Then there are higher class schools and colleges in which young men are trained for important positions in the service of the government, or for the higher service relating to the kingdom of the Lord Jesus Christ. There are also printing-presses. This is the work which is going on."

## CHINA.

THE RIOT AT CHINKIANG. — The detailed report of the terrible riot at this Chinese port on the Yangt-sze has reached us, from which it appears that the larger part of the foreign settlement was destroyed. On February 5 a dispute arose between the Sikh policeman and a Chinaman who was interpreter at the American Consulate. A mob soon attacked the policeman, and the riot became general, the mob even overthrowing the chair of the Chinese official. The soldiers who were sent seemed to side with the rioters. The British Consulate was pillaged and set on fire; the American Consulate was looted but was not fired on account of the proximity of some Chinese houses; the consuls barely escaped with their lives. Everything in the foreign settlement was destroyed and the members of the foreign community succeeded with great difficulty in reaching a boat on the river. English gunboats subsequently reached

Chinkiang and by noon of February 7 all was quiet. Chinkiang is the centre of the famine district of the province of Kiangsu and the British consul had been active in distributing relief. It is reported from England that an English Baptist missionary in Chinan-fu, in Shantung, was attacked by a mob of *literati*, who trampled him under foot and subsequently locked him up.

THE RAILWAY. — The first railway in China authorized by the government was opened in October last. It is 81 miles in length and runs from Tientsin down the north bank of the river for several miles, and thence northeast to the Kai-ping coal-mines. It is built on embankments eight feet high, to escape inundations, and has several fine iron and steel bridges. The cars are of the American fashion. The cost of the railway was less than \$9,000 per mile, and the first-class fares are 1-2 cents per mile, and the second-class less than one-half cent per mile. Our United States consul reports that the road is very popular with all classes of the Chinese. The great Viceroy Li Hung Chang has warmly favored the building of railroads, but now finds himself hotly opposed in the project to build a road between Tientsin and Tung-cho, only fifteen miles from Peking. Temporarily, at least, the project has been defeated, but it is hardly supposable that the Viceroy and those who have wrought with him for the development and defence of China will quietly yield to the opposition. There are said to be two millions of people on the river between Peking and Tientsin, who regard their interests as threatened by the projected railway.

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## Miscellany.

### BIBLIOGRAPHICAL.

*Garenganze; or, Seven Years' Pioneer Mission Work in Central Africa.* By Fred. S. Arnot. With twenty illustrations, and an original map prepared by the Royal Geographical Society, London.

This volume is made up of the diaries and letters sent home by Mr. Arnot during his solitary journeys to and fro in Africa, while seeking for a place where his lifework should be done. Setting out from Natal in 1881, Mr. Arnot crossed Africa, without white companions, going up the Zambesi River and making his way to Benguela on the west coast. In Bihé and Bailundu he won the warm interest and affection of our own missionaries. Returning to Garenganze, in the southern regions of the new Congo Free State, Mr. Arnot fixed his residence among the people of the king Msidi. Thence, after the coming of two English assistants, he has returned to England for six months, and is now about to return to his work among the Garenganze. His story will be found interesting and instructive, full of stirring incidents as well as

of religious earnestness. A capital book for a boy's library. We are glad to learn that the volume is to be issued at once in this country by F. H. Revell, Chicago and New York. Price, \$1.25.

*Ned Harwood's Visit to Jerusalem.* By Mrs. Susan G. Knight. Illustrated. Boston: D. Lothrop Co.

This is a bright volume, illustrated in an attractive way, a book that will be read by the young people and will give them a clear idea of the city about which they ought to know more than they ordinarily do. This is another excellent volume for the Sunday-school library.

*The Story of Phœnicia.* By George Rawlinson, M.A. New York: G. P. Putnam's Sons. pp. 356.

This is one of the series entitled *The Story of the Nations*, issued by Putnam's Sons, of which over twenty volumes have now appeared. The plan of the series is admirable, and Professor Rawlinson's name is a sufficient guarantee that this attractive and well-illustrated volume on Phœnicia is scholarly and reliable.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

With thanksgiving for the spiritual blessings which have accompanied and followed the Week of Prayer, let special supplications be offered that the work of grace begun at so many stations be continued, that the inquirers be rightly guided to the Saviour, that those who have accepted Christ may be made faithful to their new Master, and that the educational institutions which have been blessed by this outpouring of the Spirit may be continually under the influence of the same divine presence and power.

### DEPARTURES.

March 20. From San Francisco, Rev. James H. Roberts and wife, returning to the North China Mission; also, Rev. Hugh W. Fraser and wife, of Fort William West, Ontario, and Miss Mary S. Morrill, of Portland, Maine, to join the same mission.

April 8. From New Orleans, Miss Belle M. Haskins, returning to the Western Mexico Mission, and Miss Mary Dunning, of Bound Brook, N. J., to join the Northern Mexico Mission.

April 8. From Boston. Miss Martha E. Price, returning to the Zulu Mission.

April 13. From New York. Rev. Alpheus N. Andrus, returning to the Eastern Turkey Mission. Mrs. Andrus remains in this country for a few months longer.

April 13. From Boston. Rev. George Constantine, returning to Smyrna, Turkey.

### ARRIVALS IN THE UNITED STATES.

March 18. At Boston, Rev. George H. Gutterson and wife, of the Madura Mission.

March 6. At Honolulu, S. I., by the *Morning Star* from Micronesia, Rev. Alfred C. Walkup, of Kusaie, Rev. F. E. Rand and Miss J. E. Fletcher, of Ponape, and Rev. Daniel J. Treiber and wife, of Ruk. Since the above date all these missionaries have come up to San Francisco.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. One hundred and fifty miles to church in Mexico. (Page 190.)
2. Good news from Micronesia. (Page 189.)
3. Story of Lalitpur, India. (Page 195.)
4. Gospel in a Japanese prison. (Page 204.)
5. Out-stations in the North China Mission. (Pages 199-201.)
6. The revival at Umsunduzi, Zulu Mission. (Page 191.)
7. The revival in Sivas and Cesarea, Western Turkey Mission. (Pages 193, 194.)
8. The revival in Tung-cho, North China Mission. (Page 202.)
9. The revival in the Doshisha at Kyoto, Japan Mission. (Page 203.)
10. The revival in the Girls' School, Kobe, Japan Mission. (Page 205.)

## Donations Received in March.

MAINE.		
Cumberland county.		
New Gloucester, 1st Cong. ch. and so.	121 50	
Portland, Second parish ch. (of which 100 from W. W. Thomas, to const. P. C. PINKHAM, H. M., and a member of do., 5; and V. P. S. C. E., for catechist at Madura, 25), 284.80; 4th Ch., 10; A friend, extra, 100; Charles A. Bremer, for evangelist at Bombay, 95; A friend, 5.	424 80	
Yarmouth, 1st parish ch.	100 00	—646 30
Lincoln and Sagadahoc counties.		
Boothbay Harbor, Cong. ch. and so.	18 00	
Oxford county.		
Andover, Josiah Bailey,	4 00	
Norway, ad Cong. ch.	4 00	—8 00
Penobscot county.		
Hampden, Cong. ch. and so.	6 88	
Somerset county.		
North Anson, Cong. ch. and so.	5 00	
Norridgewock, A friend,	5 00	
Skowhegan, Cong. ch. and so.	14 50	—24 50
Union Conf. of Ch's.		
Waterford, 1st Cong. ch.	3 00	
Waldo county.		
Belfast, 1st Cong. ch. and so.	36 84	
Washington county.		
Eastport, Central Ch., 6; Thank-offering, G. A. P., 10.	16 00	
York county.		
So. Berwick, Cong. ch. and so.	10 00	
		769 52
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Walpole, 1st Cong. ch.	12 25	



## Grafton county.

Hanover, Cong. ch. at Dartmouth College,	10 00	
Littleton, Cong. ch., John Farr,	5 00	15 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Amherst, L. F. B.	150 00	
Greenville, Cong. ch. and so.	18 00	
New Ipswich, Cong. ch. and so.	4 85	172 85
Merimac county Aux. Society.		
Concord, 1st Cong. ch., to const.		
C. M. MURDOCK, H. M.	100 00	
Dunbarton, Lizzie F. Burnham,	2 00	
Penacook, Cong. ch. and so.	14 17	116 17
Rockingham county.		
Kingston, 1st Cong. ch. and so.	10 00	
Raymond, Cong. ch. and so.	15 27	25 27
Strafford county.		
Conway, 2d Cong. ch. and so.	13 50	
Durham, Cong. ch. and so.	15 75	29 25

Legacies.—Portsmouth, Arnold B. Hutchinson, by J. H. Hutchinson,

## VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, Mrs. W. Ingram, for Taber,		1 00
Chittenden county.		
Burlington, College-st. Sab. sch., for Mr. Wheeler,	50 00	
Williston, Cong. ch. and so.	4 52	54 52
Franklin co. Aux. Society. C. B. Swift, Tr.		
Enosburgh, Cong. ch. and so.	35 00	
Swanton, Mrs. and Miss Stone,	3 00	38 00
Orange county.		
Bradford, 1st Cong. ch.	38 68	
Chelsea, Cong. ch. and so.	5 31	
W. Randolph, Cong. ch., 1; Cong. Sab. sch., for Rev. A. Fuller, 30,	31 00	74 99
Orleans county.		
Newport, Cong. ch. and so.		18 50
Rutland county.		
Benson, Cong. ch. and so.	33 80	
Brandon, Cong. ch. and so.	10 70	
Poultney, A friend,	5 00	
Rutland, Cong. ch. and so.	91 00	
Wallingford, Cong. ch. and so.	37 00	174 50
Washington county Auxiliary Society. G. W. Scott, Tr.		
Waitsfield, Cong. ch. and so.		10 47
Windham county.		
Bellows Falls, Cong. ch., to const.		
C. H. SAWYER, H. M.	167 42	
Brattleboro', H.	5 00	
West Brattleboro', Cong. ch. and so.	10 06	188 48
Windsor county.		
Chester, Cong. ch. and so.	19 00	
Springfield, Cong. ch., 142.35; A. Woolson, 350,	492 35	
Woodstock, A friend, for Mrs. Newell's work,	1 00	512 35

## MASSACHUSETTS.

Barnstable county.		
Hyannis, Cong. ch. and so.	5 12	
Orleans, Cong. ch., m. c.	4 01	9 13
Berkshire county.		
Alford, Rev. J. Jay Dana,	25 00	
Hinsdale, Cong. ch. and so.	7 60	
Williamstown, 1st Cong. ch.	52 05	84 65
Bristol county.		
Fall River, Central Cong. ch.	95 87	
Taunton, Union Ch.	47 74	143 61
Brookfield Association.		
Brimfield, Cong. ch. and so.	5 12	
Hardwick, Calv. Cong. ch.	4 36	
No. Brookfield, 1st Cong. ch. (of which 25.07 for Cent. Turkey),	88 60	98 17
Essex county.		
Andover, Free Christian ch., 35.34; Rev. Frederick W. Greene, 30; A friend, 20,		85 34

## Essex county, North.

Bradford, Mrs. Caroline G. Ordway, to const. WARREN ORDWAY, H. M.	108 00	
Georgetown, 1st Cong. ch.	25 93	
Newburyport, Whitefield Cong. ch.	143 07	269 00
Essex county, South.		
Boxford, 1st Cong. ch. and so.	33 98	
Danvers, A friend, to const. Miss S. AGNES PUTNAM, H. M.	100 00	
Lynn, Chestnut-st. ch., for Mr. Fowle's field,	11 50	
Rockport, 1st Cong. ch.	23 51	
Swampscot, Cong. ch., special,	10 00	
Wenham, Cong. ch.	6 00	184 99
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
E. Charlemont, Mrs. A. P. Leavitt, to const. Miss N. MAY HAWKES, Mrs. C. H. LEAVITT, and Miss SADIE MAXWELL, H. M.	428 75	
Northfield, Cong. ch. and so.	40 00	468 75
Hampden co. Aux. Society. Charles Marsh, Tr.		
Indian Orchard, Cong. ch. and so.	6 46	
Monson, Cong. ch. and so., 30.82; A friend, 100,	130 82	
So. Hadley Falls, Cong. ch. and so.	13 13	
Springfield, Olivet ch., 44.08; S. M. Coe, 10,	54 08	
Westfield, Mrs. J. A. B. Greenwood, for Chapin home, Ahmednagar,	20 00	224 49
Hampshire co. Aux. Society.		
Enfield, Cong. ch. and so.	50 00	
Hadley, 1st Cong. ch. and so.	39 49	
No. Amherst, No. Cong. ch.	50 00	
No. Amherst, So. Cong. ch.	7 50	
Westhampton, Cong. ch. and so.	20 50	167 49
Middlesex county.		
Bedford, Cong. ch. and so.	5 00	
Cambridgeport, Pilgrim Ch. (of wh. m. c., 6.65), 27.71; Stearns Chapel, 11.13; Wood Memorial ch., 2.25,	101 09	
E. Somerville, 1st Cong. ch. and so.	231 21	
Lexington, Hancock ch., 20; C. H., extra, 15,	35 00	
Linden, S. A. D.	100 00	
Lowell, High-st. ch.	81 98	
Malden, 1st Cong. ch. and so.	88 00	
Newton, Eliot ch. and so.	125 00	
Reading, Cong. ch. and so.	10 00	
So. Framingham, South Cong. ch.	403 04	
Waltham, A friend,	5 00	
Wayland, Cong. ch. and so.	10 00	
West Medford, Cong. ch. and so.	21 76	
West Somerville, Cong. ch. and so.	3 89	1,220 97
Middlesex Union.		
Harvard, Rev. C. C. Tracy,	20 00	
Westford, Cong. ch. and so.	22 25	42 25
Norfolk county.		
Brookline, Harvard ch. and so., 216.23; A friend, 10,	226 23	
Dedham, 1st Cong. ch., semi-an. collection,	168 87	
Dedham, 1st Cong. ch., m. c.	11 20	
Holbrook, Winthrop ch.	39 26	
Hyde Park, 1st Cong. ch. and so.	36 44	
Quincy, Cong. ch. and so.	12 50	
So. Braintree, Cong. ch. and so.	15 00	
So. Weymouth, Josiah Reed, for work of Sumanias, Bombay,	75 00	584 50
Old Colony Auxiliary.		
Wareham, Cong. ch. and so.	1 75	
Plymouth county.		
Hanson, Cong. ch. and so.	9 18	
No. Middleboro', A friend,	25 00	34 18
Suffolk county.		
Boston, Walnut-ave. ch., 528.50; Shawmut ch., 206; Eliot ch. (Roxbury), 173; Union ch., John Eaton, 25; Phillips ch., 10; William A. Russell, 250; Hollis Moore Memo. Trust, by Rev. E. K. Alden, Res. Legatee, for books for missionaries, 220.60; A lady, 200; Mrs. Jennie Sherwood (Jam. Plain), for Mr. Pettee's work, 50; Rev. Luther Farnham, 10; A friend, 5; X. Y., 5; X., A friend, 1,	1,774 10	

Worcester co. Central Asso'n. E. H. Sanford, Tr.  
Auburn, Cong. ch. and so. 50 00  
Worcester, Union ch., 131.70; Central ch., 83; Piedmont ch., 30;  
Park ch., 13.05, 299 75—349 75

*Legacies.*—Lunenburg, John S. Wilson, by Lettie Wilson, Ex'r, 100 00  
Taunton, Betsey Perkins, interest, 4 04—104 04  
5,847 16

## RHODE ISLAND.

Bristol, Mrs. M. D. W. Rogers, 100 00  
Providence, Pilgrim ch., 150; North ch., 57; Plymouth ch., 19; Thank-offering, 10, 236 00  
Slatersville, Cong. ch. and so. 54 04—390 04

## CONNECTICUT.

Fairfield county.  
Bridgeport, West End ch., 13.97;  
Missionary Rally, 1st ch., 21.83,  
No. Greenwich, Cong. ch. and so. 35 79  
Hartford county. W. W. Jacobs, Tr.  
Broad Brook, Cong. ch. and so. 14 15—49 94  
Farmington, 1st Cong. ch., with other dona., to const. JOHN A. HAWLEY, H. M., 25 40  
Hartford, Windsor-ave. Cong. ch. 50 00  
New Britain, K. A. Stanley, for use of Mr. Wheeler, 25 00  
Newington, Cong. ch. and so. 16 74  
West Hartford, Cong. ch. and so. 10 00—152 14  
Litchfield co. G. M. Woodruff, Tr.  
Bridgewater, Cong. ch. and so. 15 00  
Kent, Cong. ch. and so. 13 24  
Lakeville, A friend, to const. Rev. J. C. GODDARD, H. M., 50; Mrs. S. S. Robbins, 4, 54 00  
Salisbury, Cong. ch. and so. 35 40  
Terryville, Cong. ch. and so. 31 00  
Thomaston, Cong. ch. and so. 11 10  
Warren, Cong. ch. and so. 16 50  
Winchester, Cong. ch. and so. 3 00  
Woodbury, No. Cong. ch. 20 31—199 55  
New Haven co. F. T. Jarman, Agent.  
Milford, Plymouth ch. 39 35  
New Haven, Howard-ave. ch. 18 07  
Prospect, Cong. ch. and so. 12 00  
Waterbury, 1st Cong. ch. 38 00  
Woodbridge, Cong. ch. and so. 39 25—146 67  
New London co. L. A. Hyde and H. C. Learned, Trs.  
Franklin, Cong. ch. and so. 3 25  
Hanover, Cong. ch. and so. 20 00  
New London, 1st Ch. of Christ, m. c. 15 20—38 45  
Windham county.  
Hamden, Cong. ch. and so. 44 75  
631 50

*Legacies.*—Canton, Mrs. Margaret McN. Spencer, by S. N. Coddling, Trustee, 2,147 22  
Hartwinton, Mrs. Sarah B. Hayes, interest, by Dr. V. Buell, 8 60  
New Britain, Lorain Hundale, by Chas. F. Corbin, Adm'r, 210 67  
Pomfret, Mrs. Mary P. Sabin, by E. P. Hayward Co., Ex'r, 200 00—2,566 49  
3,197 99

## NEW YORK.

Antwerp, 1st Cong. ch. and so. 26 77  
Binghamton 5 00  
Brooklyn, Puritan Cong. ch., 130;  
Ch. of the Pilgrims, F. Cobb, 20;  
do. D. Johnson, 25, 175 00  
Canandaigua, A friend, 50 00  
Catskill, John Doane, 10; J. C. Doane, 5, 15 00  
Clifton Springs, Mrs. Charles Hulbert, 25 00  
Elbridge, Cong. ch. and so. 5 60  
Ellington, Cong. ch. and so. 6 38  
Homer, Rev. W. A. Robinson, for use of Mrs. Montgomery, Adana, 32 00

New York, Broadway Tabernacle, J. T. Leavitt, 50; Calvary Presb. ch., Mrs. Buell, 20; M. W. Lyon, 50; C. M. Mather, 25; S. D. G., 25; Mrs. Caroline L. Smith, 15, 185 00  
Northville, 43.60 ack'd from Nashville in April *Herald*, should have been from Northville.  
Patchogue, John S. Havens, 10 00  
Setauket, Mrs. Richard Hale, 5 00  
Utica, Plymouth Cong. ch. 9 22—549 97

*Legacies.*—Lennox, Mrs. Aurelia Palmer, by B. F. Chapman, Ex'r, 133 33  
New York, Alfred S. Barnes, by A. C. and H. B. Barnes, Ex'rs, 4,750 00—4,883 33  
5,433 30

## PENNSYLVANIA.

Carbondale, Rev. D. L. Davis, 3 00  
Mahanoy City, Welsh Cong. ch. 10 50  
Montrose, Edwin Lathrop, 5 00  
Philadelphia, Central Cong. ch., to const. C. R. LINDSAY, G. M. RAN-  
DLE, Miss M. B. HERITAGE, and  
Mrs. S. M. GIESSE, H. M., 415.42;  
Tabernacle Presb. ch., 25, 440 42  
Pittston, 1st Cong. ch. 2 00—460 92

## NEW JERSEY.

Chester, Cong. ch. 12 09  
Iona, B. J. H. Leonard, 1 55  
Orange, Orphans' Home, for Mrs. Tracy's work, Mansovan, 4 10—17 74

## MISSISSIPPI.

Pass Christian, Rev. A. A. Stevens, 1 00

## FLORIDA.

Jacksonville, Union Cong. ch. 34 32

## OHIO.

Bryan, S. E. Blakeslee, 11 00  
Centre Belpre, Cong. ch. 3 00  
Cleveland, Franklin-ave. ch. and Sab. sch., 20.22; Fanny W. Low, 10, 30 24  
Chagrin Falls, A friend, 1 00  
Coolville, Cong. ch., 10; Mrs. M. B. Bartlett, to const. Rev. EDWIN BOOTH, H. M., 50, 60 00  
Cortland, Cong. ch. 5 75  
Delaware, Rev. John H. Jones, to const. L. D. McCABE, D.D., and Rev. B. HARRIS, H. M. 150 00  
Hudson, Cong. ch., 10; William C. Webster, 10, 20 00  
Oberlin, Y. M. C. A., Oberlin College, towards support of Rev. C. A. Clark, 200 00  
Salem, David A. Allen, with other dona., to const. Rev. G. S. LEE, H. M. 25 00  
Steubenville, 1st Cong. ch. 5 00  
Wakeman, Cong. ch. 14 14  
—, A friend, to const. Rev. W. H. POUND, H. M. 50 00—575 13  
*Legacies.*—Paddy's Run, Mrs. Mary A. Butler, by Abner Francis, Ex'r, 500 00  
1,075 13

## ILLINOIS.

Cambridge, A friend, 1 00  
Chicago, 1st Cong. ch., 88 44; New Eng. Cong. ch., 25.11; South Cong. ch., 40; U. P. Cong. ch., m. c., 10.03; 1st Scand. Cong. ch., 2.67, 227 25  
Earlville, J. A. D. 25 00  
Evanston, Cong. ch., add'l, 20 00  
Farmington, Mrs. T. Tarleton, 5;  
Geo. W. Little, 15, 20 00  
Galeburg, 1st Ch. of Christ, 68 36  
Griggsville, Cong. ch. 28 95  
Lee Centre, H. L. Marsh, 5 00  
Lockport, 1st Cong. ch. 10 00  
Mendon, Cong. ch. 30 19

Odell, Mrs. H. E. Dunn,	20 00
Providence, Cong. ch.	6 50
Rockford, 1st Cong. ch.	112 00
Roseville, Mr. and Mrs. L. C. Axtell,	140 00
Sandwich, Cong. ch.	39 30
Toulon, 1st Cong. ch.	27 14
Wilmette, Cong. ch.	37 75—828 44

## MISSOURI.

Mine La Motte, Cong. ch.	5 00
Peirce City, Cong. ch.	37 50—42 50

## MICHIGAN.

Alpena, Cong. ch.	20 00
Covert, Cong. ch.	14 25
Grand Haven, 1st Cong. ch.	8 22
Inlay City, 1st Cong. ch.	5 50
Kalamazoo, V. P. S. C. E., for cate-	
chist in Madura,	11 00
Lamont, Cong. ch.	1 40
Webster, 1st Cong. ch.	13 50
—, —, —,	5 00—78 87

## WISCONSIN.

Black Earth, Cong. ch.	5 00
Burlington, Cong. ch.	15 50
Columbus, Olivet Cong. ch.	23 75
Elkhorn, Miss M. A. Hand,	1 00
Hayward, Cong. ch.	23 55
Kinnickinnic, Cong. ch.	4 14
La Crosse, A friend,	35 00
Lake Geneva, Mrs. George Allen,	5 00
Milwaukee, Grand-ave. ch.	7 49
Neeah, A. Frederickson,	10 00
Windsor, Cong. ch.	35 00—165 43

## IOWA.

Bear Grove, Cong. ch.	7 00
Chester, 1st Cong. ch.	12 01
Danville, Lee W. Mix,	5 00
Ellsworth, Cong. ch.	4 63
Franklin, La. of Cong. ch., for Mr.	
Crawford,	5 00
Gilman, Rev. and Mrs. A. S. Houston,	
for chapel, Hermosillo,	20 00
Griannel, Cong. ch.	12 09
Ottumwa, 1st Cong. ch.	35 60
Tipton, Mrs. M. D. Clapp,	4 00
Winthrop, 1st Cong. ch.	24 78—150 11
Legacies.—Des Moines, Mrs. Harriet	
L. Rollins, add'l from sale of land,	182 24
	332 35

## MINNESOTA.

Glenwood, Cong. ch.	2 33
Minneapolis, Vine Cong. ch., 7; Silver	
Lake ch., 5.93; In Memoriam, 50,	62 93
New Richland, Cong. ch.	5 45
Ortonville, 1st Cong. ch.	4 80
Owatonna, 1st Cong. ch.	17 21
Rochester, Cong. ch.	37 24
Rushford, Cong. ch.	7 58
St. Paul, Plymouth Cong. ch.	34 77
Worthington, Union Cong. ch.	6 28—178 65

## KANSAS.

Council Grove, Cong. ch., m. c.	3 00
Kiowa, Rev. J. C. Halliday,	7 50
Kirwin, 1st Cong. ch.	6 40
Lawrence, Plymouth Cong. ch.	36 57—52 47

## NEBRASKA.

Beatrice, 1st Cong. ch.	12 37
Culbertson, Mrs. E. F. Giles, for	
chapel in Gemerek,	10 00
Eagle, Cong. ch.	4 00
Greenwood, Cong. ch.	15 90—42 27

Legacies.—Tecumseh, Miss Mary	
McCutchen, by Charles Leach, Ex'r,	500 00
	542 27

## CALIFORNIA.

Escondido, Cong. ch.	5 35
Oakland, 1st Cong. ch.	169 30—174 65

## OREGON.

Forest Grove, Cong. ch.	15 00
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## DAKOTA TERRITORY.

Chamberlain, Cong. ch.	10 00
Elrod, Cong. ch.	1 04
Gardner, Rose Valley ch.	5 00
Harwood, Cong. ch.	1 12
Henry, Cong. ch.	7 00
Ipswich, Cong. ch.	5 13
Oahe, Cong. ch.	2 50
Sykeston, Cong. ch.	6 00
Yankton, Students of Yankton College,	
for water-supply at Harpoot,	6 76—44 55

## TERRITORY OF NEW MEXICO.

Albuquerque, Cong. ch.	16 00
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## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Calvary ch. Bible class,	25 00
Legacies.—Montreal, Mrs. A. G.	
Dickinson, to const. Mrs. Ella F.	
M. WILLIAMS, H. M.	100 00—125 00
	125 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Kambini, Rev. and Mrs. B. F.	
Ousley,	10 00
China, Peking, Church, for support of	
native preachers,	47 46
England, Guernsey, Esplanade, J.	
Whitehead,	4 87
India, Madina, Battalagundu,	10 45
Turkey, Adana, Hogop Donnebetyan,	
4.88; Broosa, Rev. L. S. Crawford,	
for bedsteads for the school at Broosa,	
155; Harpoot, Friends, 4.40; Sivas,	
Native brethren, for Africa, 13.00;	
for China, 8.36,	185 84
Italy, Florence, A friend,	50 00—308 62

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, Treasurer.

For several missions, in part,	8,504.26
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## From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
Treasurer,	5,000 00
For Mr. Fuller's work, Aintab,	20 00
For Dr. Davis' work, Japan,	29 92
For Kyo Oka's tuition, Japan,	50 00—5,099 92

## MISSION SCHOOL ENTERPRISE.

MAINE.—Castine, V. P. S. C. E., 14-34; Rain-	
bow Band, 10.66; for Euphrates College,	
Eastport, Central ch. Sab. sch., 5,	30 00
MASSACHUSETTS.—Boston, Brighton Sab.	
sch., for work of Rev. G. T. Washburn, 12;	
Buckland, W. B. Aux., for two scholars in	
Mr. Gates' school, Sholapur, 24; Grove-	
land, V. P. S. C. E., 1; Hadley, Cong. Sab.	
sch., 11.06; Lakeville, Precinct Sab. sch.,	
7.29; Lowell, Jun. dept., 1st Cong. Sab.	
sch., for work of Rev. C. H. Wheeler, 9.05;	
Medway, V. P. S. C. E. of Village ch., for	
pupil in High school, Erzroom, 10; Saxon-	
ville, V. P. S. C. E., 5; South Amherst, V.	
P. S. C. E., 15; Springfield, Olivet Sab.	
sch., 30; Worcester, Pilgrim Cong. Sab.	
sch., 6.25,	133 65
RHODE ISLAND.—Central Falls, V. P. S. C.	
E., of which 20, for pupil in Ponape Train-	
ing School,	25 00
CONNECTICUT.—Hampton, V. P. S. C. E.,	
5.25; Lyme, V. P. S. C. E. of 1st Cong. ch.,	

6: Infant class of do., 6, for China; Plainfield, Y. P. S. C. E., 5;  
 New York.—Berkshire, Cong. Sab. sch., for pupil in Marsovan.  
 New Jersey.—Plainfield, 1st Presb. Sab. sch., for two pupils in Marsovan Seminary, Ohio.—Conneaut, Cong. Sab. sch.  
 ILLINOIS.—Chicago, Y. P. M. so. U. P. ch., Iowa.—Sheldon, Cong. Sab. sch.  
 MICHIGAN.—Detroit, 1st Cong. Sab. sch. 36.75; Lamont, Cong. Sab. sch., 1.  
 WISCONSIN.—Hayward, Cong. Sab. sch., 5.18; Lacrosse, A friend, for scholar at Melur, 15; Windsor, Cong. Sab. sch., 5.

22 25 MINNESOTA.—Minneapolis, Silver Lake Sab. sch. 8 07  
 60 00 KANSAS.—Topeka, Cheerful workers in 1st Cong. ch., 15; Wakefield, sale of Missionary pig for education of Ruth Todd, Madiara, 9.25, 24 25  
 22 00 CALIFORNIA.—San Francisco, Morning Star Band in Plymouth ch., for girl at Mrs. Perkins' school, 15 00  
 10 00 DAKOTA.—Oahe, Cong. Sab. sch., 1.50; Spearfish, Cong. Sab. sch., for Guadalupe, 14.50, 16 00  
 37 75 457 45  
 25 18

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Fitzwilliam, Three classes in Cong. Sab. sch. 5 00  
 MASSACHUSETTS.—Erving, Mrs. Tyler's Sab. sch. class, 1; West Brookfield, Cong. Sab. sch., 5, 6 00  
 CONNECTICUT.—New London, 2d Cong. Sab. sch. 17 34  
 NEW YORK.—New York, W. A. Mather, 40c.; M. E. and M. S. Birge, soc. 60  
 NEW JERSEY.—Chester, Cong. Sab. sch. 9 21  
 ILLINOIS.—Lombard, Cong. Sab. sch. 7 00  
 MICHIGAN.—Vernon, Cong. Sab. sch. 4 10  
 IOWA.—New Providence, H. P. Cutler, 5 00  
 WISCONSIN.—Genesee, Cong. Sab. sch., 3.05; Windsor, Cong. Sab. sch., 5, 8 05  
 AFRICA.—Bailundu, Cong. ch., 4.42; Bihé Lads, 2.50, 6 98

BULGARIA.—Philippopolis, Mrs. Marsh's Infant class, 2 00  
 CHINA.—Fang Chuang, Three children of Dr. A. P. Peck, 60  
 JAPAN.—Kyoto, Grace Learned, 10  
 71 98  
 Donations received in March, 26,873 03  
 Legacies received in March, 8,861 10  
 35,734 13

Total from September 1, 1888, to March 30, 1889: Donations, \$216,745.86. Legacies, \$39,683.14—\$256,429.00.

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

## FOR FAMINE IN CENTRAL TURKEY.

MAINE.  
 West Newfield, Primary class, 2 00  
 NEW HAMPSHIRE.  
 Pelham, E. W. Tyler, 2 00  
 VERMONT.  
 Tunbridge, Rev. T. S. Hubbard, 5; West Fairlee, Mrs. R. J. George, 1, 6 00  
 MASSACHUSETTS.  
 Ayer, D. J. Whittemore, 1; Boston, C. C. S. Thornton, 2; H. M. Atwood 1; A friend, 1; Dorchester, F. B. Dyer, 10; Boxford, Mrs. L. R. Alcott, 1; Georgetown, A friend, 5; Groton, A friend, 5; Hubbardston, Mrs. A. Pollard, 2; Worcester, Carrie G. Cooke, 1, 29 00  
 CONNECTICUT.  
 Southport, For the Saviour's sake, 5; Waterbury, "C. C.," 1, 6 00

NEW YORK.  
 Amsterdam, David Cady, 5; Lawrenceville, Lucius Hubbard, 5, 10 00  
 OHIO.  
 North Amherst, Mission Sab. sch. 1 00  
 ILLINOIS.  
 Bunker Hill, G. Drew, 1; Lee Centre, H. L. Marsh, 2, 3 00  
 MISSISSIPPI.  
 Pass Christian, A. A. Stevens, 2 00  
 IOWA.  
 LeGrand, Miss L. M. Craig, 5; Newton, G. Zollinger, 3, 8 00  
 Previously received, 69 00  
 39,008 41  
 39,077 41

## FOR SUFFERERS IN CHINA.

NEW HAMPSHIRE.  
 Franklin, Friends, 6 00  
 VERMONT.  
 Island Pond, Proceeds of a lecture, 8 00  
 MASSACHUSETTS.  
 Boston, —, 1; Ipswich, Infant class, South ch., 10; Norfolk Co. B. C. M., 5; Wellesley, —, 1; Winchester, A friend, 1, 18 00  
 CONNECTICUT.  
 New Haven, M. E. Baldwin, 10; Miss H. Starr, 5, 15 00

PENNSYLVANIA.  
 Jeffersonville, Francis Whiting, 10 00  
 IOWA.  
 Danville, L. W. Mix, 5 00  
 CALIFORNIA.  
 San Francisco, Johnnie M. Rebstock, 5 00  
 Previously received, 67 00  
 201 22  
 268 22

## FOR YOUNG PEOPLE.

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### CONFUCIUS AND HIS SON OF THE SEVENTIETH GENERATION.



LANTERN-BEARER.

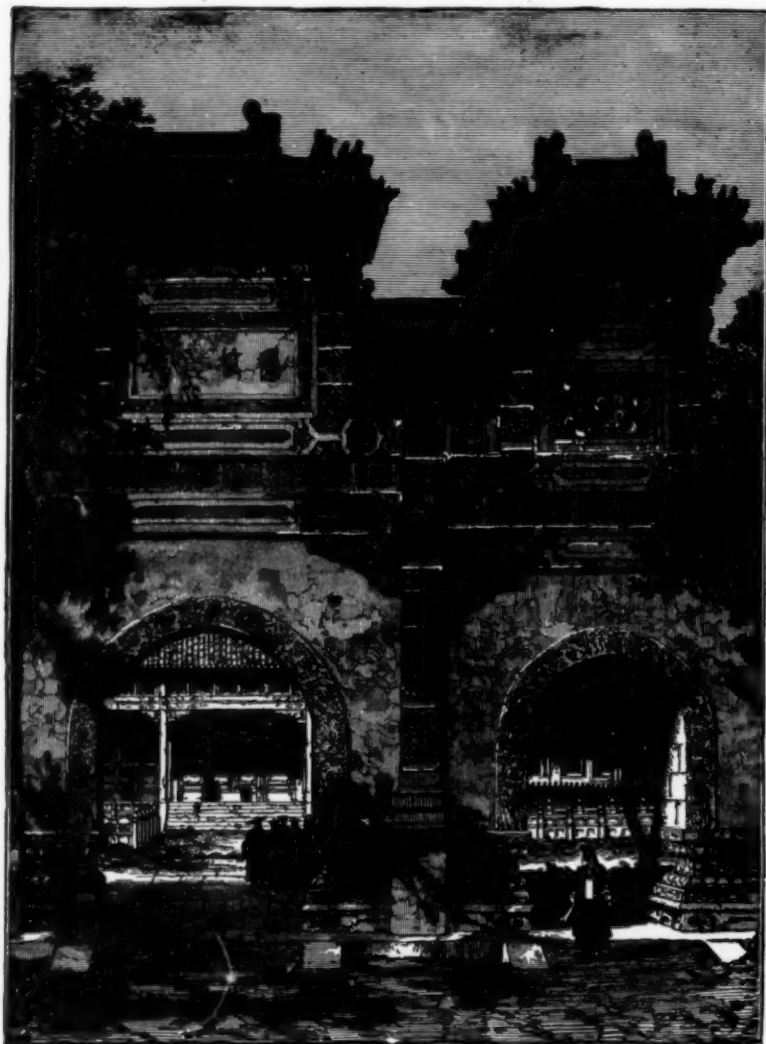
It was in 1644, while our fathers were laying the foundations of a Christian State in New England, that the Manchu emperors took the throne of China. But it was in the time of Ezra, the Hebrew reformer who rebuilt Jerusalem, 551 years B.C., that Confucius, the Chinese sage, was born in Yenchou, in the southern part of the province of Shantung. His father, who was a district magistrate, died when Confucius was three years old, and it was his mother who trained him up. Even in youth he was remarkable for his gravity and his knowledge of ancient learning, so that when he was

twenty years old, a year after his marriage, he was intrusted with a revenue office, and afterwards was made supervisor of fields and herds.

When Confucius was twenty-three, his mother died, and according to ancient custom he immediately dropped all active employments to mourn for her three years. Meanwhile he devoted himself to study; the only "study," however, was then as now the examination of the ancient writings. At the age of thirty Confucius was already in repute as a teacher. His king sent him to the imperial court, and on his return his scholars increased in numbers, and his fame was spread abroad. Public opinion began to be influenced by his example, and disciples flocked to him from all parts of the land. Amid the disorder and misery of his province, produced by the struggles of three rival families to gain supremacy, Confucius remained neutral. When the civil strife ended in the flight of the rebels, he was made magistrate of the town of Chung-tu and "minister of crime." He was now fifty years old, and he carried on the affairs of state with such wisdom and success that other provinces began to dread the growing power of Ting, his sovereign. In order to lessen it, a neighboring king seduced Ting from the paths of sobriety and morality by tempting gifts. This scheme was so successful that the young monarch ended by driving Confucius from his councils into private life. He left home and traveled from place to place, with as many disciples as chose to follow. Sometimes he was applauded, sometimes persecuted. At the age of sixty-eight he returned and gave his time to completing his edition of the classics, still teaching his now large band of scholars, until his

death at the age of seventy-three, in the year 478 B.C. A few days before he died he walked feebly about his house, sighing,—

“The great mountain is broken!  
The strong beam is thrown down!  
The wise man withers like a plant!”



TEMPLE OF CONFUCIUS.

He left a single descendant, his grandson, Tze-sze, through whom the succession has been transmitted to the present day. Confucius stands before his country-



men as a sage and a demigod, and his posterity, whatever their character, receive all honor. None of the hereditary dignities existing previous to the Manchu conquest were recognized, except those attached to his family. A letter from our missionary, Mr. Ament, of North China, dated December 8, 1888, gives the following account of the reverence paid to an unworthy representative of the far-descended house of Confucius.

"While in Cho-Chou" writes Mr. Ament, "we were favored with a good view of the lineal descendant of Confucius in the seventieth generation. He is a young man about twenty years of age, and has just been to Peking to celebrate his marriage. As he is the first subject in the empire, outranking all princes and nobles except those of royal blood, he travels with great display, wholly of course at imperial expense. He, his mother, and his bride were carried in blue sedan-chairs with eight bearers, each preceded by a company of soldiers and an officer who carried the emperor's passport strapped carefully on his back, so arranged that the royal yellow silk document was visible to all. An immense train of horses and carts followed in the rear.

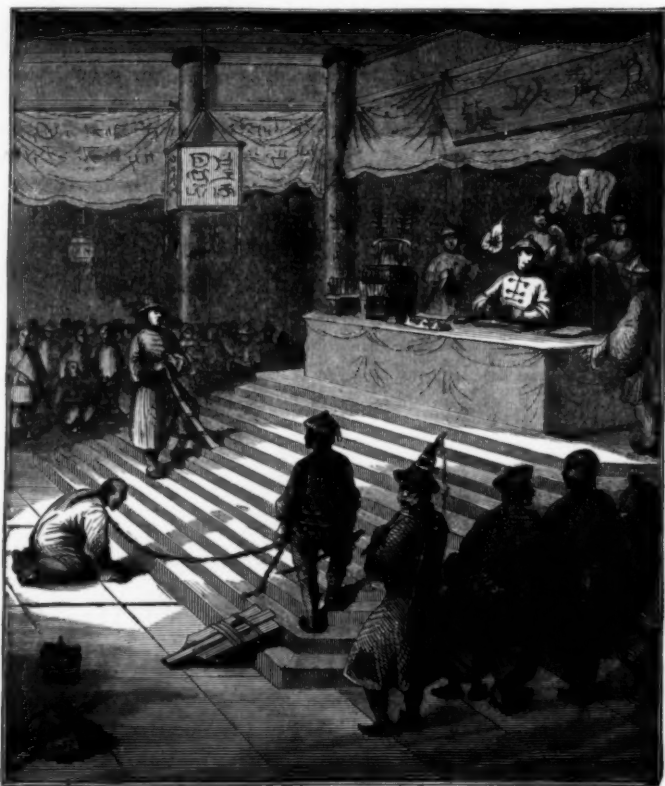
"Nothing could exceed the perfect respect and reverence with which this holy man with the blood of the great Confucius, 'the Perfect One,' flowing in his veins is regarded by all classes of the people. Though the streets were lined with people, hardly a word was spoken or a motion made as the procession went past. This boy has a nation at his feet. Notwithstanding his ancestry and the high honors paid him, the boy is a degraded opium-smoker, and his kindred, I am told, are in a state of great moral decay. But as an advertisement of Confucianism he is a great success. Princes struggle for a glance at him or a word with him, and all classes count it an honor to have him pass through their borders. It would take harder and more substantial virtue than Confucianism can create to endure the weakening influence of seventy generations of mental and physical inactivity."

The leading features of the teaching of Confucius are subordination to superiors and fair dealing with our fellowmen. Entering into even trifling details, he inculcates the duties owed by children to their parents, wives to their husbands, subjects to their prince, etc.

"His Four Books and Five Classics," says Mr. S. Wells Williams, "would not, so far as regards their intrinsic character in comparison with other productions, be considered anything more than curiosities in literature for their antiquity and language, were it not for the incomparable influence they have exerted over so many millions of minds. The explanation of this influence is to be found in their use as textbooks in the schools and competitive examinations." They are free from allusions to whatever debases and vitiates the heart, and this is a redeeming quality not to be undervalued. The furniture of a Chinese schoolroom consists merely of a desk and stool for each pupil, a raised seat for the master, and a tablet or inscription on the wall dedicated to Confucius and the god of letters. The sage is styled the "teacher and pattern of all ages," and incense is constantly burned in honor of them both.

Confucius makes no reference to any accountability to an unseen power. His own high rule of conduct has therefore failed to make his followers holy, or

to raise them in the scale of being. As an example of what is now done in China, where Confucianism has had sway for more than 2,400 years, we quote again from Mr. Ament's letter. He had just visited a Chinese prisoner. "We saw the iron chain hanging about his neck and observed his generally pitiable condition. He was dressed in the thinnest garments, suitable for warm weather only, and had eaten nothing for two days. His friends succeeded in seeing him after he had been imprisoned four days, and reported that he had received no



A CHINESE COURT OF JUSTICE.

food or water in all that time, and his tongue was so swollen that he could hardly speak. Dante's *Inferno* is a feeble representation of the horrors of a Chinese prison, reeking with filth, the victims chained in the most uncomfortable attitudes, and not fed or watered unless their friends come forward with a very liberal sum of money, which in most cases they are utterly unable to do. Only in the last extremity, when life is almost extinct, are the prisoners given food or water enough to keep body and soul together."

Confucianism is known by its fruits.